

Cherokee, Sept. 69

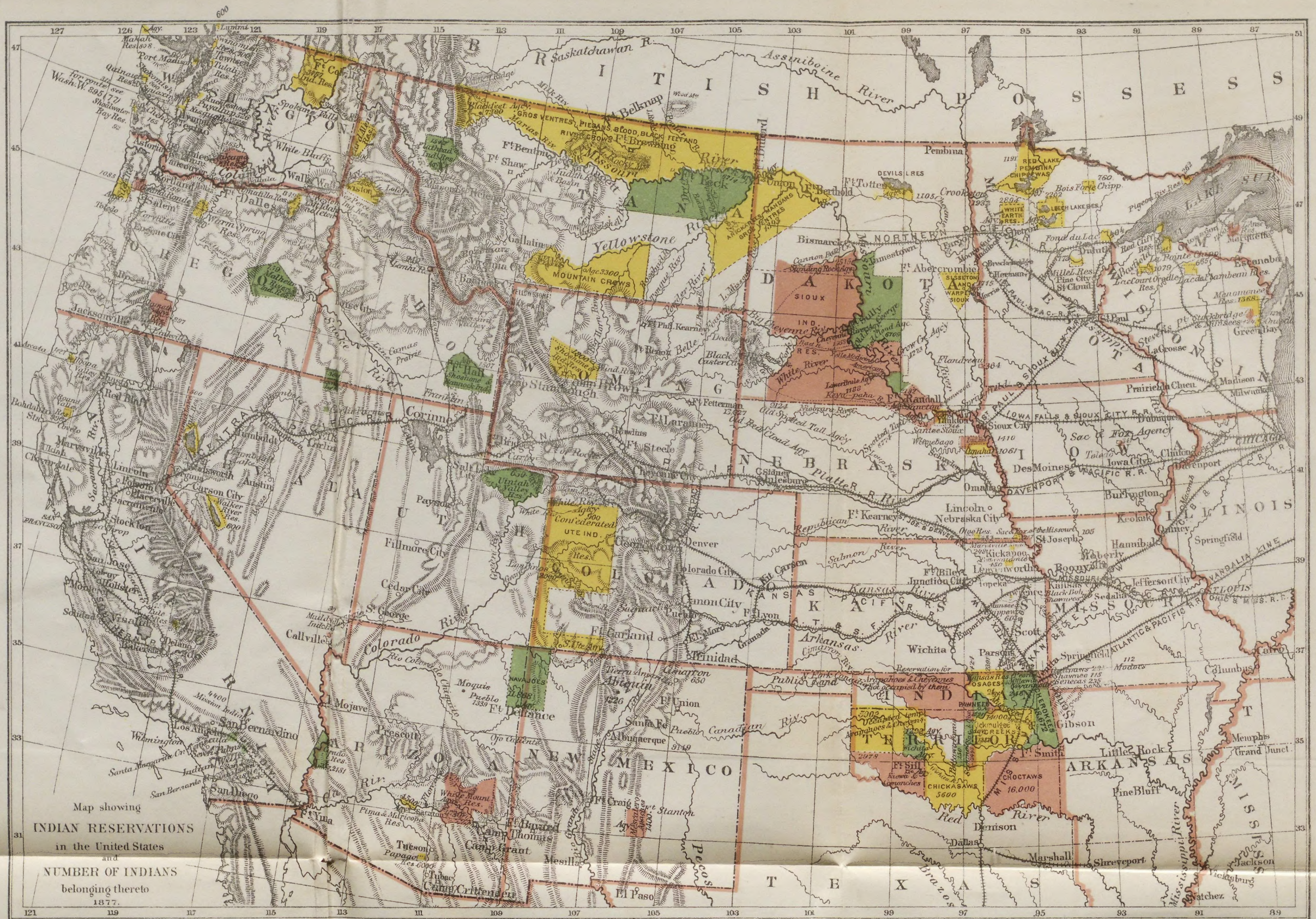


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NINTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS,

FOR

THE YEAR 1877.



WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1878.

REPORT

OF

THE BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *January 10, 1878.*

SIR: The Board of Indian Commissioners appointed by the President, under the act of Congress approved April 10, 1869, to co operate with the administration in the management of Indian affairs, respectfully submit their Ninth Annual Report.

MEETINGS.

During the year four meetings of the board have been held, three in this city and one in New York, in connection with the annual letting of contracts for Indian supplies. At these meetings the general condition of the Indian tribes was carefully considered and discussed, and consultations were held with the President, the Secretary of the Interior, and the Commissioner of Indian Affairs; all these executive officers expressing their hearty approval of the peace policy and their earnest desire to continue the effort for Indian civilization which has been steadily pursued since 1869.

CHANGES.

The only changes in the *personnel* of the board during the year have been the resignation of Hon. E. A. Hayt, of New York, since appointed Commissioner of Indian Affairs, and of Hon. William Bingham, of Ohio, and the appointment of Hon. E. N. Stebbins, of New Jersey.

VISITING COMMISSIONS.

Early in the year delegations, consisting of Commissioners Jerome, Lyon, and Barstow, were appointed to visit the agencies in Nebraska and Eastern Dakota, to aid in selecting localities on the Missouri River for the Sioux of Red Cloud and Spotted Tail agencies; also to visit the agencies in Minnesota and on the Upper Missouri. The reports of these delegations will be found in the appendix.

THE EXECUTIVE COMMITTEE.

The supervision of expenditures in the Indian service, as required by the act of Congress of March, 1871, has been continued in the office in Washington by the executive committee, whose report in detail is hereto appended. The total number of accounts examined during the year is 3,303, involving the disbursement and transfer of \$6,627,978.81.

THE PURCHASING COMMITTEE.

Very careful attention has been given to the inspection and purchase of goods and supplies for Indians by the purchasing committee, and their report, hereto appended, presents a satisfactory exhibit of the

method in which this important branch of the service has been conducted. The quality of goods supplied as well as the prices paid command the approval of all competent and disinterested judges, while the vigilance exercised over the transportation and delivery of these supplies has been productive of most satisfactory results in securing for the benefit of the Indians the appropriations made in their behalf.

THE GENERAL CONDITION.

The costly and disastrous war with Sitting Bull and his hostile band of Dakotas or Sioux, has been ended by the escape of these hostiles over the border into Canada; and the long and severe campaign against the hostile band of Nez Percés, under chief Joseph, has happily terminated in their surrender. It would be useless now to relate the hardship and horrors of these Indian wars, or to discuss the mistakes and wrongs that induced them, and the means by which they might have been avoided. The press has kept the people familiar with all the details, and public attention has been so much directed to these exciting scenes that it has probably seemed to many that almost the entire Indian people were at war. But the truth is that the hostile bands have been very small—only a few hundreds all told—while the great body even of the Dakotas and Nez Percés, as well as all the other tribes except a few Apache outlaws, have remained peaceable, and have made commendable progress in education and industrial pursuits.

THE PEACE POLICY.

In our last report we gave a summary of results under the peace policy, which attracted so much attention and was so widely published throughout the country that we are induced to repeat the statement, with such additions as we can gather from reports of Indian agents during the year 1877.

Of the 278,000 Indians in the United States (those in Alaska not included), 112,903 now wear citizens' dress. In 1868 they had 7,476 houses; now 22,199 houses are occupied by Indians, of which 1,103 have been built during the last year. There are now 330 schools on Indian reservations, with 437 teachers, where in 1868 there were reported 111 schools and 134 teachers. The number of scholars now attending school is 11,515; in 1868 the number was 4,718.

During the last year the sum of \$337,379 has been expended for education. The number of Indians who can read is 40,397; and of these, 1,206 have learned during the last year. In this number the five civilized tribes of the Indian Territory are not included.

There are 207 church-buildings on Indian reservations; about 28,000 Indians are church-members.

The following statistics, carefully compiled, illustrate the effects of the present humane policy inaugurated in 1869:

Results of peace policy during the past nine years.

Number of Indians in the United States, 278,000.		
	1868.	1877.
Wear citizens' dress		112,903
Houses occupied	7,476	22,199
Built last year		1,103
Schools	111	330
Teachers	134	437
Scholars	4,718	11,515
Money expended for education		\$337,379
Indians who can read		40,397
Learned to read last year (five tribes, Indian Territory not included)		1,206
Church-buildings on reservations		207
Indian church-members, about		28,000

	1868.	1877.
Land cultivated by Indians, acres	54,207	292,550
Male Indians engaged in labor (five tribes not included).....		34,632
Bushels of wheat raised	126,117	688,278
Bushels of corn raised	467,363	4,656,952
Bushels of oats and barley	43,976	349,247
Bushels of vegetables	236,926	556,975
Tons of hay	16,216	148,473
Horses and mules owned by Indians.....	43,960	216,286
Cattle owned by Indians.....	42,874	217,883
Swine owned by Indians.....	29,890	121,358
Sheep owned by Indians.....	2,683	587,444

These results in industry, education, and Christianity in the short space of nine years confirm our belief, often expressed in former reports, that the peace policy is the only right policy, and there should be no longer any doubt as to its continuance as the permanent policy of the government. And yet every year the proposal is renewed to recommit the management of Indian affairs to the War Department and abandon the work of civilization so well begun. The grounds upon which the transfer is urged, namely, greater economy, a more honest purchase and distribution of Indian supplies, more complete protection of the frontier settlers from Indian massacres, and a more effectual prevention of Indian wars—these are repeated year after year in Congress and in the public press, and as often patiently answered and fully refuted.

As to cheaper prices and economy of management, the official data furnished by the War and Interior Departments and published in the Congressional Record in April, 1876, in the speeches of Messrs. Wilshire and Seelye, proved beyond a doubt that supplies contracted for and furnished to military posts have cost much more—in some cases 38 to 78 per cent. more—than at the neighboring Indian agencies. Upon this subject the following table gives reliable information:

Comparison of cost of supplies purchased by the War Department and by the Indian Office.

BEEF.

Fiscal year.	War Department.		Indian Office.	
	Place of delivery.	Price per 100 pounds gross.	Place of delivery.	Price per 100 pounds gross.
1874-'75	Fort Sill, Indian Territory.	\$3 25 and 2 16½	Kiowa agency ...	*\$1 72 †1 92 †1 64
1875-'76	do	1 7½ and 2 37½	do	\$§1.619 †1.636
1874-'75	Camp Robinson.	4 68½ and 4 62½	{ Red Cloud and Spotted Tail agencies. }	\$2.303 †3.00
1875-'76	do	4 00 and 3 00		
1874-'75	Fort Randall...	4 12½	Yankton agency ..	\$2.303
1875-'76	do	4 00	do	\$2.46½
1874-'75	Fort Wingate...	4 00	Navajo agency....	No contract for 1874-'75; average price paid by agent 2 50
1875-'76	do	3 92½ and 2 00	do	2 69½

FLOUR.

1874-'75	Fort Sill	\$6 17	Kiowa agency....	\$4 29
1875-'76	do	5 38	do	4 57
1874-'75	Camp Robinson.	{ 7 89, 5 80½, and {	Red Cloud agency.	4 83½
1875-'76	do	{ 6 35½.	Spotted Tail agency	4 97
1874-'75	do	{ 5 58½ and 4 57 {	Red Cloud agency	4 53½
1875-'76	Fort Randall...	3 22½	Spotted Tail agency	4 45
1874-'75	do	3 22	Yankton agency ..	3 13
1875-'76	do	5 55	Navajo agency....	Wheat instead of flour.
		5 38	do	No contract.
				7 35

* April. † May. ‡ Balance of year. § April and May.

As to the protection of settlers and the prevention of Indian wars, it is true that the peace policy has not entirely abolished war from the Indian country. We have had the Apache war, the Modoc war, the Sioux war, and the Nez Percés war.

But it is equally true that every one of these wars can be traced to wanton aggressions or broken treaties on the part of the whites. Even the last, with a small band of the Nez Percés, was not an unprovoked outbreak. Wrongs unredressed, crimes committed by white men upon Indians unpunished, treaty stipulations left many years unfulfilled by our government, and encroachments of settlers upon lands claimed never to have been ceded, were causes for uneasiness, and excited constant irritation, which at last broke out in revengeful war. Without justifying his acts, or expressing an opinion as to the measure of guilt which time and future events may attach to Chief Joseph in its instigation, we cannot fail to recognize in his conduct of the hostilities an absence of those barbarous cruelties usually attending Indian wars and a humanity in his treatment of women and children which constitute a noble tribute to the civilizing processes under which this red chieftain has been for so many years a subject.

While admitting, with sorrow, that peace has not been preserved at every point of our vast territories, we can with perfect truth affirm that during the last nine years our Indian wars have been more limited and have cost far less than in any other equal period of our history as a nation. During the forty years prior to 1868 the cost of Indian wars—without including the destruction of private property—was, according to the estimate of the Commissioner of Indian Affairs for that year, not less than \$500,000,000, or an average of \$12,500,000 per year. The great Sioux war of 1852, 1853, 1854, cost the government \$40,000,000, without improving our relations with those Indians. In 1854 and 1855, the cost of quelling disturbances by the Army in Oregon alone was \$10,000,000. The Chéyenne war, caused by the barbarous massacre at Sand Creek, besides immense loss of private property and life, cost the government \$35,000,000, and the lives of many soldiers. And the war that broke out again in 1867, by reason of an unprovoked assault of our troops upon peaceful Indians, was continued two years at a cost of \$40,000,000.

But these considerations of economy, though important, are, after all, not supreme, and they should not be suffered to crowd out of view the main issue. In all our dealings with the Indians, in all our legislation for them, their civilization and ultimate citizenship should be the one purpose steadily pursued. That is the only aim worthy of us as a great Christian nation. And the attainment of this end will hardly be possible by military means. In our report two years ago we presented many pages of testimony upon this subject, and we see now no reason to change the conclusion drawn from that testimony, that the influence of military posts on or near Indian reservations is generally prejudicial to good morals, good order, and progress in civilization. In the terse and strong language of our General, "war is barbarous and you cannot refine it." Civilizing agencies must come from civil life. Our reduced Army has already duty enough; but even if officers and men could be spared for this service, they could not do well the work required at our Indian agencies. Their habits and training do not fit them to teach Indians the arts of husbandry and mechanics, and to lead them in the ways of civilized life. The Peace Commission of 1868, a majority of whom were Army officers of high rank, say in their report, "Not one in a thousand of the officers of our Army would like to teach Indian

children to read and write, or Indian men to sow and reap. These are emphatically civil and not military occupations." We need for this work not only men who can issue orders, but men who will say "come;" men like Agent Wilbur, who can handle the ax in the forest, the plow and the reaper in the field, the saw and the plane in the shop; men who, by the magnetism of personal example, will draw the Indians out of their lazy habits into industry and manly independence.

THE PURPOSE.

The ultimate solution of the Indian question is the absorption of all Indians into the body-politic, and their endowment with all the rights and duties and responsibilities of citizenship. The attainment of this end will be long and difficult. No one general act of legislation can secure it. No new theory or radical change of policy is needed for it. What is needed above all else is stability of purpose and stability of administration. Frequent changes of officers and agents in the Indian service can work only confusion and disaster. Tenure of office, whereby experience may be conserved and utilized, is essential to any good permanent results.

MEASURES.

Keeping steadily in view the final aim, citizenship for all Indians, and adhering firmly to a uniform policy, with an agency to administer it not subject to change, measures can surely be devised that will in time insure success.

One measure which we have repeatedly recommended is the extension of law and government over all Indian reservations. In their present condition these reservations are the resort of the most lawless and desperate people in America, and they are left totally without the restraints of proper legal tribunals. If there chance to be a military post near, the commanding officer may, at his discretion, arrest a person on the reservation charged with felony. But where there is no garrison, if an Indian or a white man is robbed or murdered, there is no legal redress by judicial process or chance of the punishment of the criminal. The reservation has become thus the paradise of desperadoes. It is the plain duty of our government to provide by law without delay for the administration of justice on every Indian reservation. This is demanded for the protection of both Indians and whites; and it is demanded to teach the Indian allegiance to law and subjection to rightful authority. It is well said by the Committee of the House of Representatives on Indian Affairs, in their report on the organization of the Indian Territory, that "there is no hope for the Indian anywhere, or for us in our relation to him, until our government is extended over him, giving him precisely the same protection which any subject may claim, and securing from him the same obedience which every subject should render."

Another measure of equal importance and urgency is the division of lands now held in common, and the endowment of each Indian family with a permanent home. This we have recommended every year since the board was organized, and scarcely a report of the Secretary of the Interior, or of the Commissioner of Indian Affairs, can be opened without finding the same recommendation. It is too plain for argument that no people will make real progress in civilization without the incentive to labor and enterprise that the right to individual ownership of property inspires. The act of Congress, approved March 3, 1875, sections 15 and 16, was intended to grant all that is needed. But that act, as

construed by the Department of Justice, does not apply to *lands reserved* for the use of Indians by treaty, legislation, or executive order. And it is held that to secure the benefits of its provisions Indians must abandon their reservations where many have already selected homesteads, and begun improvements. To meet the wants of such Indians, either an amendment of the above-named act or special legislation for each distinct tribe is needed, granting to Indians the right to homestead reservations and lands withheld from settlement by executive orders. The case of the Santee Sioux, in Nebraska, is an illustration of this want.

The following is a copy of their petition to the President for homesteads, a copy having been forwarded to this office:

To the President of the United States.

Ten years ago you placed the Santee people, and Wabashaw (one of their chiefs), in Knox County, Nebraska; and we are now competent to carry on the work you bid us to learn to do. But we are not yet participants in the laws of Knox County. And, therefore, we pray the President that, since we are satisfied with this country, he would help us to secure, like white men, 160 acres each, by paying the homestead entries thereon.

We Dakotas are now able to do the work of citizens. Some of us are now ministers, some teachers, and some have gone as missionaries to the wild Indian tribes. Some are also carpenters, some blacksmiths, some sawyers, some millers, and others farmers. All these kinds of work we are now able to do. Therefore we ask the President to secure all this to us, and grant this our prayer.

(Signed by 136 men and 2 women, in the presence of the United States agent and missionaries.)

In accordance with this petition, a bill has been introduced by Senator Allison for the special benefit of the Santees. We heartily recommend and urge its passage, and would be glad to see its provisions extended to several other tribes, who are equally well prepared for titles to lands in severalty.

These two measures—government by law and homestead rights—would do much to break up the tribal organizations as governments, and leave them simply as societies or corporations so long as the several tribes shall hold lands or other property in common. Another measure, essential to any permanent good results from the foregoing, is a common school *English* education. On this topic we need only to invite attention to the recommendations of the Secretary of the Interior and the Commissioner of Indian Affairs; and we would emphasize the importance of teaching Indian youth to speak and read the *English* language. If they are ever to be enfranchised as American citizens, they must have some knowledge of the common language of the country. We recommend, therefore, that funds appropriated for education shall not be expended for the support of schools in which Indian languages are the exclusive medium of instruction. And we advise larger expenditures than heretofore for education, and the devotion of annuity funds to this purpose as far as can be done with the consent of the tribes entitled to annuities. By a vigorous and persistent prosecution of these three measures, viz, *government by law, homestead rights, and education*, it is believed that many tribes of Indians may soon be elevated to a condition of self-support. With the protection of law, in possession of fertile lands and means to cultivate them, and with ample provision for the support of public schools, they may be fairly left, like other citizens of the republic, to their own resources under the law of the "survival of the fittest."

CONSOLIDATION OF AGENCIES.

We renew our recommendations of last year, that the several agencies in the State of Oregon and the Territories of Washington and Idaho be reduced to two or three. By such action not only would a large expense in salaries of agents and other employés be saved, but the highest interests of the Indians would be promoted.

RELIGIOUS SOCIETIES.

The reports of religious societies hereto appended indicate an increasing interest on the part of the Christian people of the country in the moral elevation of the Indians. The Christian missionary and teacher are the pioneers in the work of Indian civilization. The amount voluntarily contributed and expended through these channels during the year has been \$90,897.90.

SALARIES OF AGENTS.

We agree with the Secretary and the Commissioner in the justice and importance of grading the salaries of agents according to the responsibilities and duties required. Under existing laws, the agent who is responsible for the disbursement of a half million of dollars and for the care of ten thousand wild Indians receives no more pay than one who is in charge of a small civilized tribe, with but little financial responsibility.

STATISTICS.

Accurate and complete information relating to Indians is of the greatest importance to any wise legislation or successful effort for their civilization. It is hoped that measures will be taken before the next United States census is made to revise all the forms for collecting Indian statistics with respect to population, employment, education, diseases, births, deaths, and other matters which concern their welfare, so that the existing ignorance on all these subjects may be removed.

Attention is specially invited to some suggestions more in detail, which will be found in the appendix.

THE PRESS.

It is a source of great satisfaction that through the agencies of the press, the pulpit, and platform, the humane Indian policy of the government has been brought with such prominence before the public mind, but it is worthy of notice that the subject has not always been discussed with that comprehensive, ingenuous, and impartial spirit its importance demands.

In the treatment of a subject so complicated, affecting the interests of so many, fraught oftentimes with peculiar embarrassments, entire unanimity of sentiment is not to be expected. In some instances the press has done injustice, assailing personal character and motives without discrimination; but there are exceptions. Our efforts to benefit the Indian, we fully believe, command the respect and confidence of the great body of our countrymen, who are convinced that each year but adds to the weight of evidence in behalf of the present Indian policy. While experience teaches us the necessity of the utmost vigilance in protecting the government against fraudulent contractors, agents, and

others, it warns us at the same time to be careful that no injustice is done these or any other class of men.

Our Indian agents, with few exceptions, are good men and true, faithful and efficient. They labor under great disadvantages, and are exposed to peculiar temptations; their pay is small, and oftentimes their responsibilities are great. Neither would we include indiscriminately all of the contractors and claim-agents as dishonest or unworthy men. Some have brought disgrace upon themselves and reproach upon the service, but we propose to give each a fair chance, giving credit where due, and exposing frauds and corruption as they may be detected.

We invite the press and all other vehicles of public sentiment to our aid, asking only for that candid and intelligent criticism which the importance of the work demands.

RECOMMENDATIONS.

The summary of our recommendations, which are not new, but none the less worthy of consideration on that account, is as follows:

- 1st. Government of Indians by law.
- 2d. Division of reservation lands and homestead rights.
- 3d. Larger appropriations for the support of schools.
- 4th. Consolidation of agencies and reduction of expense.
- 5th. Gradation of salaries on an equitable basis.

All of which is respectfully submitted.

CLINTON B. FISK,

Chairman, Saint Louis, Mo.

E. M. KINGSLEY,

New York.

A. C. BARSTOW,

Providence, R. I.

B. RUSH ROBERTS,

Sandy Spring, Md.

W. H. LYON,

New York.

JOHN D. LANG,

Vassalborough, Me.

D. H. JEROME,

Saginaw, Mich.

E. N. STEBBINS,

New Brunswick, N. J.

WM. STICKNEY,

Washington, D. C.

R. B. HAYES,

President of the United States.

APPENDIX.

REPORT OF THE EXECUTIVE COMMITTEE.

WASHINGTON, January 3, 1878.

SIR: The executive committee respectfully report that during the year 1877 they have examined 2,916 accounts for annuity goods, supplies purchased in open market, and transportation, amounting to \$3,510,955.37; and 392 cash accounts of agents and superintendents, with vouchers for purchases, pay of employés, annuity payments, and other disbursements at the agencies, amounting to \$3,117,023.44.

A portion of the funds having been transferred by one disbursing-officer to another is accounted for more than once, the total amount appearing thus greater than the appropriations for the Indian service.

Of the 2,916 accounts for supplies furnished under contract and in open market and for other services, 2,556 were approved, 193 were temporarily suspended, and, after explanation or correction approved, and 6 were disapproved.

A large number of old claims (156), amounting to \$126,606.28, which remain unpaid for want of available appropriations, have been referred to the committee, and still await the action of the board at its January meeting.

The cash accounts of agents have been generally approved, with numerous exceptions on account of technical errors, most of which were noted in the Indian Office before the papers were transmitted to this board.

The following is a tabulated statement of accounts examined by the executive committee:

Unsettled accounts amounting to	\$3, 510, 955 37
Cash accounts amounting to.....	3, 117, 023 44
Total	<u>6, 627, 978 81</u>

Unsettled accounts approved.....	2, 556
Unsettled accounts suspended for correction but finally approved	193
Old claims suspended and still awaiting action.....	156
Unsettled accounts disapproved.....	6

The following are the most important accounts suspended and disapproved, exclusive of the old claims above named :

No.	Claimant.	Article.	Amount.	Date of action.	Action.
74	Joseph Leighton.....	Supplies, &c ..	\$8, 384 37	Jan. 9, 1877	<i>Suspended and after explanation approved.</i> No authority appears for these large purchases in open market.
85	M. C. Thum.....	do	2, 002 55	Jan. 10, 1877	
86	Joseph Leighton.....	Blankets, &c..	2, 521 00	do	The supplies charged for were purchased in open market without authority of law. Do. The prices paid appear extravagant; no evidence that the purchase was made in accordance with law.
533	Averill, Russell & Carpenter.	Stationery, &c.	142 85	Mar. 6, 1877	
510	D. W. Marsh.....	Supplies	1, 157 50	do	<i>Disapproved.</i> The prices charged were much higher than the ordinary market rates.
599	F. A. Van Ostrand.....	do	1, 500 00	do	Do.
2212	Thomas Lanigan.....	Beef-cattle.....	2, 728 29	Sept. 13, 1877	Modification of original contract not submitted to the board.
2378	do	do	617 25	do	Do.
2493	do	do	2, 830 06	do	Do.
2833	Walter Pannill.....	Services	120 00	Oct. 26, 1877	No evidence that the agent had authority to employ a clerk, and the price—\$8 per diem—seems exorbitant.

The committee have also examined, copied, and approved 390 contracts for supplies and services of all kinds. The purchases in open market, rendered necessary by unforeseen exigencies, have amounted to \$22,843.58 per month. In 1876 the amount expended in this manner was \$29,490 per month.

The committee have had, as in former years, free access to the records of the Indian Office, and their inquiries and suggestions have received courteous attention.

WM. STICKNEY,
E. M. KINGSLEY,
B. RUSH ROBERTS,
Executive Committee.

CLINTON B. FISK,
Chairman.

REPORT OF PURCHASING COMMITTEE.

To Hon. CLINTON B. FISK,
Chairman of Board of Indian Commissioners :

The purchasing committee of the Board of Indian Commissioners submit the following as their annual report :

The biennial recurrence of a short session of Congress, however disastrous to other national interests or lamented by the population at large, has come to be regarded as the year of jubilee to the Indian and to the transactions of the Indian Bureau. The early passage of the appropriation bill by Congress, necessitated by its adjournment on the 4th of March last, has enabled your committee to conduct their affairs during the year under review with deliberation, economy, and a degree of promptness altogether unattainable when the action of Congress in this matter is deferred, as in 1876, when appropriations were made on the 15th of August.

Many articles purchased for the Indian service have to be manufactured after the awards are made, requiring in some cases two and three months to complete the contract, and thus compelling shipments, unless operations are begun early in the season, by the most expeditious and consequently most expensive lines of transport. It is found, moreover, that more favorable terms can be obtained if contractors, either for supplies or for carriage, can have the entire season, say from early May to the end of September, in which to fill their contracts, and to the upper agencies no shipments should be made after the 1st of October. Another advantage which an early appropriation secures is the latitude for discretion as to the time of purchase, made needful by the varying conditions of the market. Striking examples of this are noticeable in the experience of the year now closing. In early May the outbreak of the Russian war had the effect of raising the price of flour in our markets to such an extent as to make it expedient to defer the purchase of the larger portion of this article until the new crop was garnered, which resulted in a great saving to the government.

At the same date the sugar-market was greatly excited, and but little more than half supply was then purchased, at 10½ cents and 11 cents per pound.

In August, the same grade was purchased at 8.73 cents and 8.61 cents, and in December at 7.28 cents.

Hence, every consideration of economy to the government and of good faith to the Indians makes it important that the Indian appropriation bill be considered by Congress, and final action be taken thereon as early as March in each year.

RECEIVING PROPOSALS.

Pursuant to the customary advertisements issued by the Commissioner of Indian Affairs, proposals for transportation and supplies were received and opened on the 8th of May, at No. 79 Walker street, New York, in the presence of the Commissioner of Indian Affairs, the Assistant Secretary of the Interior, Messrs. Barstow, Lang, Stickney, Lyon, Bingham, Jerome, Stebbins, and Kingsley, from the Board of Indian Commissioners, and a large concourse of bidders. Two hundred and ninety-seven proposals were thus received, in which nearly all sections of our country were represented

AWARDS.

In determining the awards, your committee called to their aid the following gentlemen, whose character in the community and whose reputation in their respective branches of trade are such as to amply assure the public of the substantial integrity and good faith of its decisions : Mr. E. T. Tefft, of Tefft, Griswold & Co., for dry goods ; Mr. A. Raymond, of A. Raymond, & Co., for clothing ; Mr. H. Farrington, of H. & G. B. Farrington, for sugars, teas, coffee, and groceries ; Mr. W. A. Hall, of Benedict, Hall

& Co., for boots and shoes; Mr. C. H. Garden, of Garden & Co., for hats and caps; Mr. J. E. Byrne, for hardware; Mr. E. R. Livermore, for flour.

The department at Washington having appointed in its interest a list of inspectors, your committee relinquished to them the items of tobacco and medical supplies, assuming no responsibility in either the award or subsequent inspection of these articles.

BLANKETS.

One of the members of the board (Commissioner Lang) being an old manufacturer of blankets, your committee, with his aid, readily awarded the entire contract to Messrs. Dobson & Co., of Philadelphia.

CLOTHING.

The awards for clothing were about equally divided between bidders in New York and Philadelphia.

DRY GOODS.

The principal successful bidders for dry goods were, Messrs. H. B. Claffin & Co., Messrs. Dunham, Buckley & Co., and Messrs. P. Van Valkenburgh & Co., all of New York. Awards in this department were made at prices generally satisfactory, and the goods faithfully delivered.

Exceptions were taken to the award for scarlet flannel, and an appeal was carried to the Secretary of the Interior, who instituted an investigation which disclosed the fact that the award made by your committee was set aside by the Commissioner of Indian Affairs, and by him given to the "Aldine flannel." Before this committee had been advised of his action the award had been published by the Commissioner and could not be revoked. The award evoked much interest and indignation among the flannel-dealers, but it is believed that they became satisfied that an error of judgment was the most that the case would warrant. Your committee have no hesitation in the opinion that the best values offered in scarlet flannels were not secured.

SUGAR.

It was deemed expedient, in view of the then excited condition of the market, to limit the purchases of sugar to about one-half the requirements. Proposals were therefore accepted for 500,000 pounds, from Messrs. H. K. & F. B. Thurber, at 10½ cents and 11 cents, deliverable in New York. Your committee have learned that the above-mentioned quantity was increased, for reasons unknown, more than 25 per cent. (132,814 pounds).

It is worthy of remark that few, if any, refiners were represented in the proposals received.

COFFEE.

The offerings of coffee were unsatisfactory both as to quality and price. Evidently the best stocks were not represented, and all bids were rejected. Fresh proposals were advertised for, which brought better goods at lower prices, and a contract for 447,000 pounds, at 19.82 cents per pound, was awarded to Messrs. B. G. Arnold & Co., of New York.

FLOUR.

The flour market had been so unsettled by the war in Europe that it was judged best to buy only so much as might be required for a three months' supply, reserving until after harvest the purchase of a larger quantity. This discretionary action proved greatly advantageous to the government.

BEEF.

This branch of the Indian service has ever been difficult of control, requiring the greatest vigilance in its management. Contractors are fertile in resources, "well up" in all the artifices of obtaining favorable contracts, and skillful in methods of advocating their schemes.

When perchance a clerk urges a modification of a beef contract, whereby a less expensive grade of cattle is to be accepted; or when an Indian agent reports that an inferior article of flour has been delivered, and carelessly, yet carefully, suggests that the department shall "get even" by receiving more of the same article; or when a petition bearing the autographs of a score of public men is presented asking the department to transfer its operations to divers points remote from the seat of government, it is safe to assume that the mysterious organization or circle of organizations, ubiquitous and strategic, whose articles of federation or confederation have never yet been given to the public, known to fame as the "Indian Ring," has neither forgotten its cunning, nor ceased its activities, nor spent its vital force.

The beef transactions of the year have been much like those of former years, except in the noticeable particular of irregular conditions, found in the contracts, as to average weights of cattle, the percentage of tare by which net weights are ascertained,

and the relative proportion of steers and cows constituting a proper delivery. These variations are concessions to contractors equivalent to an increase in prices paid, and should be discontinued or granted in extreme cases with an equitable reduction of the price.

INSPECTORS AND INSPECTION.

It was the purpose and hope of your committee that the expenses of this service should be materially diminished, and to this end, by its recommendation, the board reduced the rate of compensation per diem one-third, or from \$15 to \$10. The articles of sugar, tea, and coffee, formerly assigned to separate inspection, were grouped with groceries under one. The expectations in this respect, however, failed of realization from two causes:

First. The department, in its supposed separate interest, appointed a list of inspectors in addition to those selected by this committee; and,

Second. The methods of inspection adopted by the department, whereby the business was conducted in a fragmentary, desultory style, calling inspectors from their business for an hour or two at midday to examine small quantities of goods as they were shipped to the several agencies. The result, which will appear in the subjoined tabular statement, would be quite discouraging were it less easily remedied, or if the same method were of probable continuance.

Payment for inspection in 1876 and 1877.

	1876, at \$15 per diem.		1877, at \$10 per diem.	
Edward Slade, blankets	\$287 09			
P. Van Valkenburgh, dry-goods.....	277 50			
J. Wilde, jr., clothing	147 50			
		\$712 09		
A. Raymond, clothing.....			\$350 00	
F. Tiedman,* clothing and blankets.....			606 00	
E. T. Teff, dry-goods.....			340 00	
W. H. Lee,* dry-goods.....			50 00	
				\$1,346 00
R. McGinnis, tobacco.....		285 00		
W. G. Adams,* tobacco.....				350 00
W. A. Hall, boots and shoes.....		60 00		90 00
O. Benedict, hats and caps.....		135 97		
C. H. Garden, hats and caps.....				50 00
J. E. Byrne, hardware.....		181 98		350 00
C. A. Miller, coffee.....	150 00			
W. A. Boeth, sugar (per Fuller).....	39 50			
		189 50		
George W. Lane, teas.....				
H. Farrington, coffee, tea, sugar, &c.....			100 00	
C. Amano,* coffee, tea, sugar, &c.....			140 00	
				240 00
		1,564 64		2,426 00

* Appointed by the department at Washington.

MISCELLANEOUS PURCHASES.

Your committee would call attention to the fact that a large aggregate quantity of supplies have been purchased during the year, sometimes in large amounts, but generally in small, and at widely-scattered points, in a manner most unmercantile.

This committee took occasion in its last annual report to express its disapproval of such purchases, and the experience of the past year confirms the views then submitted. The following are perhaps the most important transactions of this sort during the year.

By advertisement, bids were received and opened August 6, at Lawrence, Kans., for 1,334,500 pounds flour, 151,200 pounds corn, 1,800,000 pounds beef, 8,000 pounds sugar. Neither the department nor the board were represented at this opening, but the business was conducted by Superintendent Nicholson.

August 16, 76,000 pounds sugar were purchased after advertisement in New York, Commissioner Kingsley being in attendance, with Mr. Morris from the department.

On the 22d of August proposals were received at Sioux City, for 2,530,000 pounds flour, 1,430,000 pounds corn, 250,000 pounds sugar, 90,000 pounds salt, 200,000 pounds wheat, and a long list of hardware, agricultural implements, lumber, stoves, &c. Commissioner Burdett was present, as also Mr. Woog, representing the department, and Superintendent Hammond.

Bids were opened on the 26th of November at Denver, Colo., for 250,000 pounds beef,

120,000 pounds flour, for the Los Pinos agency, in the presence of and under direction of Commissioner Lyon.

On the 17th December contracts were awarded in New York for 40,000 pounds brown sugar and 20,000 pounds Rio coffee, at which Commissioners Barstow, Fish, Lyon, and Kingsley were in attendance.

There have been, in addition to the foregoing, not less than *sixty* smaller lettings at sundry agencies, besides open-market purchases—the latter amounting to \$274,122.96.

Your committee are of the opinion that the records and experience of the Indian Bureau should furnish sufficient data for estimates so nearly approaching actual requirements as to bring the purchases substantially into a single, or at most into two, lettings, with great advantage to all the parties entitled to governmental care. Experience may be considered as establishing the fact that the small supposed advantages of receiving proposals at points remote from commercial centers are greatly outweighed by the mercantile absurdities inseparable from such a policy, of which the purchase of 250,000 pounds of sugar at Sioux City, Iowa, from a New York house, the only bidder, and 80,000 pounds at Lawrence, Kans. (an inferior article at a high price), from a local firm, are conspicuous examples.

DELAYS IN PAYMENT OF BILLS.

It has come to the knowledge of your committee that some of the most respectable merchants decline competing for contracts, for the reason that they have found great difficulty in getting a reasonably prompt settlement of their accounts. It has been alleged that delays of this sort were in a measure chargeable upon the office of the Board of Indian Commissioners. Upon inquiry, it is found that vouchers are detained in the said office from three to seven, or an average of not more than five, days, and if the examination is to have any value, it cannot prudently be crowded into a shorter period. If twice that time—ten days—be allowed to the Indian Office and the same to the Treasury Department, contractors could obtain their dues within a period of thirty days after date of invoice, and all complaints, or causes of complaint, would be removed. While the government should hold contractors to a prompt fulfillment of engagements, it must, in turn, execute its part of the contract with equal fidelity and promptness.

EMPLOYÉS.

Your committee found it necessary to employ a clerk and a porter during the season of receiving and shipment of goods at New York. They were employed under appointment of the chairman of the board, and discharged their respective duties acceptably. By these means a record of every package of merchandise received at or shipped from the government warehouse in this city is preserved.

SPECIAL AGENT.

The members of this committee were unable personally to visit all the important agencies, and therefore, in accordance with the practice of former years, employed a special agent, Mr. A. L. Earle, of New York, whose testimonials were of the highest character, to represent them in supervising the distribution of supplies at as many agencies as was practicable.

Receiving his formal appointment from the chairman of the Board of Indian Commissioners, this gentleman entered upon this service on the 17th day of October, bearing the following letter of instructions:

NEW YORK, October 19, 1877.

DEAR SIR: Under your appointment as special agent of the Board of Indian Commissioners, you will proceed to Washington City, for conference with the Commissioner of Indian Affairs, and thence to the Indian Territory (stopping at the agencies in Kansas, at your discretion), visiting as far as practicable all the agencies there located, examining the supplies received, and sending samples of flour, coffee, sugar, tobacco, rice, and other articles, as may be necessary for verification, to this city. You will inspect carefully the method of beef-deliveries, noting if in average weight, proportion of cows to steers, and in every other particular the terms of contract are complied with.

You will also observe the weight as well as quality of flour, and that transportation contracts are faithfully performed.

You will inquire into the method of accounts at the agencies, and look well after all matters pertaining to the Indian service in its mercantile, industrial, and educational departments. You will correspond as often as may be with the purchasing committee, and while we are sure you will find many things to commend, some reforms or improvement may suggest themselves to you as important, and if you deem criticism necessary, let your strictures be founded in justice and supported by facts.

Yours, truly,

E. M. KINGSLEY,
Chairman Purchasing Committee.

ABRAM L. EARLE, Esq.

He also bore the subjoined letter of authority from the Commissioner of Indian Affairs, to wit:

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS,
Washington, October 24, 1877.

SIR: The bearer of this, Mr. Abram L. Earle, is the duly-appointed clerk of the Board of Indian Commissioners. He is charged with the duty of investigating any and all contracts, expenditures, and accounts in connection with the Indian service; also the inspection of supplies and annuity goods. You will afford him every facility for the prosecution of his work in such manner as his judgment shall dictate, and will furnish him with transportation.

Should he desire to consult with the chiefs or headmen of the Indians under your charge, you will aid him in so doing.

Yours, respectfully,

E. A. HAYT,
Commissioner.

To WILLIAM NICHOLSON,
Superintendent Indian Affairs, Lawrence, Kans.,
and any Indian agent to whom it may be presented.

Mr. Earle's report will be found at length in the appendix, and is worthy of attentive perusal. At the Cheyenne and Arapahoe agency (J. D. Miles, agent) he found many things to commend. The cattle corral was found in such condition as to render it wholly impossible to ascertain the weight of cattle except by estimate. This has been reported to the department and promptly remedied.

The character of the supplies distributed at this agency was found generally to be quite satisfactory, the only exceptions being the sugar and blankets, the latter being of irregular weight, as shown in the following exhibit, attested by the clerk at this agency.

Statement of weights of blankets received at Cheyenne and Arapahoe agency, as per bills of John Dobson, dated June and July, 1872.

3-point white, $7\frac{1}{4}$ to $8\frac{1}{8}$ pounds.
 $2\frac{1}{2}$ -point white, $6\frac{3}{8}$ to $6\frac{3}{8}$ pounds.
 2-point white, 5 to $5\frac{3}{8}$ pounds.
 $1\frac{1}{2}$ -point white, $4\frac{1}{8}$ to 5 pounds.
 3-point scarlet, $7\frac{1}{8}$ to $8\frac{1}{8}$ pounds.
 $2\frac{1}{2}$ -point scarlet, $5\frac{1}{4}$ to $6\frac{3}{8}$ pounds.
 2-point scarlet, $5\frac{1}{8}$ to $5\frac{7}{16}$ pounds.
 3-point indigo-blue, $7\frac{3}{8}$ to $8\frac{3}{8}$ pounds.
 $2\frac{1}{2}$ -point indigo-blue, $5\frac{3}{8}$ to $6\frac{1}{8}$ pounds.
 2-point indigo-blue, $5\frac{1}{8}$ to $5\frac{1}{8}$ pounds.
 3-point green, 8 to 9 pounds.
 $2\frac{1}{2}$ -point green, 6 to $6\frac{3}{8}$ pounds.
 2-point green, $5\frac{1}{8}$ to $5\frac{9}{16}$ pounds.

From repeated interviews with the Indians he discovered a profound interest cherished among them for the release of their friends from their Florida exile. It is understood that in this particular they are to be gratified.

At the Wichita agency Mr. Earle found affairs in a less favorable condition, and suggests important changes.

Your committee fully concur in most of the suggestions contained in Mr. Earle's report.

He was gratified to find generally a disposition toward industrial habits, but deplored the inadequate supply of practical farmers and mechanics necessary to encourage and instruct them in these occupations.

That he found the Indians anxious as to the permanency of their homes and lands, and universally opposed to being transferred to the military department of the government, accords with the reports constantly received from the various agencies where these questions are agitated.

His suggestions respecting the retention of the blanket costume do not meet with the concurrence of the committee, who regard them as refuted by his gratifying description of the Modocs, whom the government compelled to adopt citizens' clothing.

INDIAN RINGS.

The belief is almost universal that the transactions of the Indian Bureau are tainted with fraud in every part, and that it is incumbent upon those who manage the department to "break up the Indian ring," which is presumed to be enriched by the government spoils. The idea of breaking up "rings," so long as the government is a purchaser of supplies to the extent of millions annually, is a fallacy, and it should at once be

dismissed from the public mind. Contractors would be more or less than human if, in view of operations of such magnitude, they did not enter into combinations or preconcerted plans whereby they could obtain the best possible prices for their commodities. Such has ever been the case and ever will be, not only in this but in every other government department which is under the necessity of contracting for large amounts. The most that can reasonably be expected of the department officers is that every means available shall be used to defeat fraudulent schemes, and protect the Treasury and the Indians against the rapacity of contractors. It is in this direction especially that this board has endeavored to assist the government in its pressing need, and, it may be fairly claimed, with a good degree of success. The measure of its efficiency must depend, manifestly, upon the degree of cordiality which may be maintained between it and the officers of the department; for if the two work at cross purposes both are sure to be hindered in their respective spheres of action.

RECOMMENDATIONS.

In view of all the facts and incidents herein recited your committee recommend—

First. That the board shall use its earnest endeavors, by obtaining interviews with the Committee on Appropriations and the Committees on Indian Affairs of both the Senate and House, to secure an early passage of the Indian appropriation bill.

Second. That the opening of bids for annuities and supplies be advertised and held on three separate days under the following divisions: 1st, transportation and beef; 2d, flour, cereals, and groceries; 3d, dry goods, blankets, hardware, boots, shoes, clothing, and all miscellaneous articles.

Third. That for the receipt, inspection, and distribution of purchases, a warehouse (or two if needful) be secured of sufficient capacity to admit of a delivery of goods in bulk, thereby economizing the time and expense of inspecting and shipping the goods.

Fourth. That the purchase of blankets as an article of clothing be annually diminished in favor of citizens' dress. Blankets and leggins are as unsuited to the activities and industries of civilized life as are swaddling-clothes to manhood.

Fifth. That the superintendent of the central superintendency be located at some central point within the Indian Territory, and not, as now, at a distance rendering a constant personal acquaintance and supervision well nigh impossible.

Sixth. That if the funds at the disposal of the board are sufficient, members of the board or carefully selected agents shall visit the several agencies which have, for various reasons, been hitherto unvisited.

CONCLUSION.

For obvious reasons the proper distribution of articles purchased and the forwarding the same to their respective agencies with all the minute details of an efficient administration of the affairs belonging to the warehouse is left to the Indian Department, and the value of the supervision which is expected from the Board of Indian Commissioners is of necessity dependent, to a large degree, upon the hearty co-operation of the honorable Commissioner of Indian Affairs and his trusted subordinates, which, under the present organization of that department, may be confidently relied upon.

All which is respectfully submitted.

E. M. KINGSLEY,
Chairman.

NEW YORK, January 8, 1878.

Abstract of awards made in New York City under advertisement of March 30, 1877.

Names.	Articles.	Price.	Where delivered.
BEEF CATTLE.			
Baker, I. G.	300,000 pounds beef, net. per 100 lbs	\$3 68	Blackfoot agency, Mont.
Bosler, J. W.	500,000 pounds beef, net. ....do....	5 70	Fort Berthold, Dak.
Barker, Joseph	1,533,000 pounds beef, net. ....do....	5 18	Spotted Tail, Nebr.
Do.	5,500,000 pounds beef, net. ....do....	5 18	Red Cloud, Nebr.
Do.	5,000,000 pounds beef, net. ....do....	5 18	Yankton, Dak.
Do.	1,800,000 pounds beef, net. ....do....	5 18	Standing Rock, Dak.
Do.	2,000,000 pounds beef, net. ....do....	5 18	Cheyenne River, Dak.
Do.	2,190,000 pounds beef, net. ....do....	5 18	Crow Creek, Dak.
Do.	1,000,000 pounds beef, net. ....do....	5 18	Wichita, Ind. T.
McAdow, P. M.	100,000 pounds beef, net. ....do....	4 40	Lemhi, Idaho.
Do.	1,500,000 pounds beef, net. ....do....	3 74	Crow, Mont.
Millet, A.	700,000 pounds beef, net. ....do....	4 00	Wichita, Ind. T.
Do.	2,500,000 pounds beef, net. ....do....	4 00	Kiowa, Ind. T.
Do.	3,000,000 pounds beef, net. ....do....	4 00	Cheyenne and Arapahoe, Ind. T.
Newman, E. S.	900,000 pounds beef, net. ....do....	4 47	Fort Peck, Mont.
Rosenthal, W.	750,000 pounds beef, net. ....do....	3 78	Mescalero, N. Mex.

18 REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

Abstract of awards made in New York City, &c.—Continued.

Names.	Articles.	Price.	Where delivered.
BACON.			
Armour, Plankinton & Co.	200,000 pounds bacon . . . per 100 lbs.	\$8 80	Kansas City, Mo.
Do.	100,000 pounds bacon . . . per 100 lbs	8 84	Chicago, Ill.
Do.	do . . . do . . . do . . . do . . .	8 89	Do.
Booge, J. E.	342,400 pounds bacon . . . do . . .	8 97	Sioux City, Iowa.
PRIME STEAM LARD.			
Fairbank, N. K., & Co.	4,000 pounds per 100 lbs	13 12½	Chicago, Ill.
Slavens, Mansur & Co.	10,000 pounds do . . .	11 75	Kansas City, Mo.
HOMINY.			
Smith, W. H.	128,000 pounds per 100 lbs.	2 00	Saint Louis, Mo.
Williams, Wheeler W.	25,000 pounds do . . .	6 00	San Carlos, Ariz.
CORN.			
Baker, I. G.	40,000 pounds per 100 lbs.	5 00	Shoshone, Wyo.
Pratt & Ferris.	100,000 pounds do . . .	2 85	Red Cloud, Nebr.
Do.	125,000 pounds do . . .	3 10	Spotted Tail, Nebr.
Williams, Wheeler W.	300,000 pounds do . . .	3 90	San Carlos, Ariz.
Woolworth, C. D.	255,000 pounds do . . .	1 40	Lower Brulé, Dak.
Do.	219,000 pounds do . . .	1 45	Spotted Tail, Nebr.
Do.	300,000 pounds do . . .	1 65	Cheyenne River, Dak.
Do.	450,000 pounds do . . .	1 50	Shoshone, Wyo.
MESS PORK.			
Booge, J. E.	790 barrels mess pork per bbl.	15 25	Sioux City, Iowa.
HARD BREAD.			
Garman, Joseph, & Co.	90,000 pounds per 100 lbs	6 00	Saint Louis, Mo.
FLOUR.			
Alderson, W. W.	75,000 pounds flour per 100 lbs	6 15	Lemhi, Idaho.
Baker, I. G.	50,000 pounds flour do . . .	5 50	Shoshone, Wyo.
Lathrop, Alfred W.	60,000 pounds flour do . . .	4 49	Sisseton, Dak.
McAdow, P. W.	400,000 pounds flour do . . .	5 60	Crow, Mont.
Power, T. C.	225,000 pounds flour do . . .	6 00	Blackfeet, Mont.
Penner & Kelly.	50,000 pounds flour do . . .	5 92	Devil's Lake, Dak.
Rosenthal, Louis.	600,000 pounds flour do . . .	6 73	San Carlos, Ariz.
Staab, Z.	250,000 pounds flour do . . .	4 23	Mescalero, N. Mex.
Woolworth, C. D.	65,000 pounds flour do . . .	4 25	Lower Brulé, Dak.
Do.	75,000 pounds flour do . . .	4 50	Standing Rock, Dak.
Do.	200,000 pounds flour do . . .	4 80	Fort Berthold, Dak.
Do.	120,000 pounds flour do . . .	4 35	Cheyenne River, Dak.
Do.	40,000 pounds flour do . . .	4 30	Crow Creek, Dak.
Do.	450,000 pounds flour do . . .	3 90	Sioux City, Iowa.
Do.	60,000 pounds flour do . . .	4 15	Yankton, Dak.
Wells, N. W.	400,000 pounds flour do . . .	4 60	Sidney, Wyo.
Zeckendorf, L.	100,000 pounds flour do . . .	7 12½	San Carlos, Ariz.
SOAP.			
MacVeagh, Franklin, & Co.	107,700 pounds soap . . . per 100 lbs	5 00	Chicago, Ill.
Williams, Wheeler W.	10,000 pounds soap do . . .	13 00	San Carlos, Ariz.
BEANS.			
Kleinschmidt & Bros.	20,000 pounds beans . . . per 100 lbs..	9 50	Crow, Mont.
Penner & Kelly.	40,000 pounds beans do . . .	5 28	Bismarck, Dak.
Do.	1,500 pounds beans do . . .	6 36	Devil's Lake, Dak.
Rosenbaum, Louis.	50,000 pounds beans do . . .	6 57	San Carlos, Ariz.
Raymond, A. B., & Sons	73,300 pounds beans do . . .	4 87½	Chicago, Ill.

Abstract of awards made in New York City, &c.—Continued.

TRANSPORTATION.

Name.	From—	To—	Price.
Booth, Louis F.	New York, Philadelphia, and Baltimore.	Sioux City, Iowa	\$0 90
Do.	do	Herman, Minn.	1 75
Do.	do	Saint Paul, Minn.	85
Do.	Chicago	Herman, Minn.	1 20
Do.	Sioux City	do.	1 50
Do.	Saint Paul	do.	90
Barton & Wells	New York, Philadelphia, and Baltimore.	Sidney, Nebr.	2 25
Do.	do	Spotted Tail, Nebr.	3 40
Do.	do	Corinne, Utah	4 95
Do.	do	Salt Lake City, Utah	4 50
Do.	do	Carter's Station, Northern Pacific Railroad.	4 36
Do.	Saint Louis	Rawlins Station, Northern Pacific Railroad.	\$3 68
Do.	do	Bryan, Wyo.	4 20
Do.	do	Green River, Wyo.	4 16
Do.	do	Laramie City, Wyo.	3 28
Do.	Chicago	Sidney, Nebr.	1 65
Do.	do	Spotted Tail, Nebr.	3 15
Do.	do	Corinne, Utah	4 25
Do.	do	Salt Lake City, Utah	3 80
Do.	do	Carter's Station, Northern Pacific Railroad.	3 66
Do.	do	Rawlins Station, Northern Pacific Railroad.	2 98
Do.	do	Bryan, Wyo.	3 50
Do.	do	Green River, Wyo.	3 46
Do.	do	Laramie City, Wyo.	2 58
Do.	Saint Louis	Sidney, Nebr.	1 65
Do.	do	Corinne, Utah	4 25
Do.	do	Salt Lake City, Utah	3 80
Do.	do	Carter's Station, Northern Pacific Railroad.	3 66
Do.	do	Rawlins Station, Northern Pacific Railroad.	2 98
Do.	do	Bryan, Wyo.	3 50
Do.	do	Green River, Wyo.	3 46
Do.	do	Laramie City, Wyo.	2 58
Burleigh, W. A.	Chicago	Ponca, Dak.	89
Do.	do	Santee, Nebr.	57
Do.	Bismarck	Crow Creek, Dak.	47
Charles, John H.	Chicago	Fort Berthold, Dak.	1 35
Do.	do	Ponca, Dak.	65
Do.	do	Standing Rock, Dak.	95
Do.	do	Yankton, Dak.	75
Do.	do	Sioux City, Iowa	45
Do.	do	Fort Peck, Mont.	1 78
Do.	Saint Louis	Crow Creek, Dak.	90
Do.	do	Cheyenne River, Dak.	1 00
Do.	do	Lower Brulé, Dak.	97
Do.	do	Ponca, Dak.	70
Do.	do	Standing Rock, Dak.	95
Do.	do	Yankton, Dak.	78
Do.	do	Sioux City, Iowa	45
Do.	do	Fort Peck, Mont.	1 78
Do.	do	Santee, Nebr.	70
Do.	Sioux City	Standing Rock, Dak.	65
Do.	do	Fort Peck, Mont.	1 35
Do.	Saint Paul	Sioux City, Iowa	25
Coulson & Wilder	Bismarck	Lower Brulé, Dak.	60
Do.	do	Ponca, Dak.	65
Do.	do	Yankton, Dak.	60
Do.	do	Fort Peck, Mont.	90
Do.	do	Santee, Nebr.	65
Fenlon, E.	New York, Philadelphia, and Baltimore.	Denver, Colo.	1 80
Do.	do	Caddo, Ind. T.	1 64
Do.	do	Coffeyville, Kans.	1 83
Do.	do	Wichita, Kans.	1 98
Do.	do	Kansas City, Mo.	1 34
Do.	do	Omaha, Nebr.	1 38
Do.	do	Red Cloud, Nebr.	3 05
Do.	do	Cheyenne, Wyo.	1 80
Do.	Chicago	Denver, Colo.	1 23
Do.	do	Caddo, Ind. T.	1 07
Do.	do	Coffeyville, Kans.	1 26
Do.	do	Wichita, Kans.	1 41

Abstracts of awards made in New York City, &c.—Continued.

TRANSPORTATION—Continued.

Name.	From—	To—	Price.
Penlon, E.	Chicago	Kansas City, Mo	\$0 77
Do	do	Omaha, Nebr	61
Do	do	Red Cloud, Nebr	2 85
Do	do	Cheyenne, Wyo	1 23
Do	Saint Louis	Denver, Colo	1 07
Do	do	Caddo, Ind. T.	81
Do	do	Coffeyville, Kans.	1 05
Do	do	Wichita, Kans	1 18
Do	do	Kansas City, Mo	47
Do	do	Omaha, Nebr	55
Do	do	Red Cloud, Nebr	2 60
Do	do	Spotted Tail, Nebr	2 99
Do	do	Cheyenne, Wyo	1 17
Hecht & Nichols	Bismarck	Red Cloud, Nebr	2 44
Do	do	Spotted Tail, Nebr	2 70
Northern Pacific Rail- road.	New York, Philadelphia, and Bal- timore.	Bismarck, Dak	*1 25
Do	do	Fort Berthold, Dak	1 60
Do	do	Jamestown, Dak	2 60
Do	do	Standing Rock, Dak	2 25
Do	do	Audubon, Minn	1 50
Do	do	Brainerd, Minn	1 80
Do	do	Detroit, Minn	1 30
Do	do	Fort Peck, Mont	1 10
Do	Chicago	Bismarck, Dak	2 00
Do	do	Jamestown, Dak	90
Do	do	Audubon, Minn	1 90
Do	do	Brainerd, Minn	1 10
Do	do	Detroit, Minn	90
Do	Saint Louis	Bismarck, Dak	1 10
Do	do	Fort Berthold, Dak	90
Do	do	Jamestown, Dak	1 40
Do	do	Audubon, Minn	1 90
Do	do	Brainerd, Minn	1 10
Do	do	Detroit, Minn	90
Do	Sioux City	Bismarck, Dak	1 10
Do	do	Jamestown, Dak	70
Do	Saint Paul	Bismarck, Dak	1 80
Do	do	Cheyenne River, Dak	1 80
Do	do	Fort Berthold, Dak	1 30
Do	do	Jamestown, Dak	1 60
Do	do	Standing Rock, Dak	1 20
Do	do	Audubon, Minn	70
Do	do	Brainerd, Minn	50
Do	do	Detroit, Minn	70
Do	do	Fort Peck, Mont	1 70
Power, T. C.	Chicago	Blackfeet, Mont	3 49
Do	do	Crow, Mont	6 65
Do	Saint Louis	Blackfeet, Mont	3 49
Do	do	Crow, Mont	6 65
Do	Sioux City	Blackfeet, Mont	3 49
Do	do	Crow, Mont	6 30
Do	Saint Paul	Blackfeet, Mont	3 19
Peck, C. K.	Bismarck	Fort Berthold, Dak	25
Do	do	Standing Rock, Dak	20
Primeau, C. M.	Sioux City	Crow Creek, Dak	38
Do	do	Cheyenne River, Dak	56
Do	do	Fort Berthold, Dak	90
Do	do	Lower Brulé, Dak	37
Do	do	Yankton, Dak	20
Do	do	Santee, Nebr	20
Do	Bismarck	Cheyenne River, Dak	50
Spiegelberg, Levi	New York, Philadelphia, and Bal- timore.	San Carlos, Ariz	9 40
Do	do	Abiquiu, N. Mex	6 50
Do	do	Cimarron, N. Mex	5 50
Do	do	Navajo, N. Mex	8 25
Do	Chicago	San Carlos, Ariz	9 40
Do	Sioux City	San Carlos, Ariz	9 40
Staab, Z.	New York, Philadelphia, and Bal- timore.	Mescalero Apache, N. Mex	7 19
Do	Chicago	Abiquiu, N. Mex	6 44
Do	do	Cimarron, N. Mex	4 82

* Or \$1.50 all rail.

Abstract of awards made in New York City, &c.—Continued.

TRANSPORTATION—Continued.

Name.	From—	To—	Price.
Staab, Z.	Chicago.	Mescalero Apache, N. Mex.	\$6 44
Do.	do.	Navajo, N. Mex.	7 50
Do.	Sioux City	Abiquiu, N. Mex.	6 44
Do.	do.	Cimarron, N. Mex.	4 82
Do.	do.	Mescalero Apache, N. Mex.	6 41
Do.	do.	Navajo, N. Mex.	7 50
Barton & Wells.	Omaha.	Spotted Tail, Nebr.	1 20
Do.	do.	Cheyenne, Wyo.	50
Do.	do.	Bryan, Wyo.	1 12
Do.	do.	Green River, Wyo.	1 50
Do.	do.	Laramie City.	3 00
Do.	do.	Corinne, Utah.	2 96
Do.	do.	Salt Lake City, Utah.	2 03
Do.	do.	Carter's Station, Northern Pacific Railroad.	3 75
Do.	do.	Rawlins Station, Northern Pacific Railroad.	3 30
Do.	do.	Denver, Colo.	3 16
Fenlon, E.	Kansas City	Denver, Colo.	79
Do.	do.	Caddo, Ind. T.	73
Do.	do.	Coffeyville, Kans.	73
Do.	do.	Wichita, Kans.	83
Do.	do.	Spotted Tail, Nebr.	2 52
Do.	do.	Red Cloud, Nebr.	2 12
Hecht & Nichols.	Denver	Spotted Tail, Nebr.	2 30
Do.	do.	Red Cloud, Nebr.	2 04
Mears, Otto.	Pueblo	Los Pinos, Colo.	8 50
Do.	La Veta.	do.	8 00
Reed, A. H.	Cheyenne	Spotted Tail, Nebr.	1 60
Do.	do.	Red Cloud, Nebr.	1 25
Do.	Sidney	Spotted Tail, Nebr.	1 45
Do.	do.	Red Cloud, Nebr.	1 18
Spiegelberg, Levi.	Kansas City	San Carlos, Ariz.	8 50
Do.	do.	Cimarron, N. Mex.	5 50
Do.	do.	Mescalero Apache, N. Mex.	4 50
Do.	do.	Navajo, N. Mex.	6 50
Do.	do.	Cheyenne, Wyo.	7 50
Do.	El Moro	San Carlos, Ariz.	6 50
Do.	do.	Cimarron, N. Mex.	3 00
Staab, Z.	do.	Mescalero Apache, N. Mex.	1 10
Do.	do.	Navajo, N. Mex.	2 92
Do.	do.	Cheyenne, Wyo.	3 98
Do.	La Veta	Cimarron, N. Mex.	2 50

Name.	Articles.	Quantity.	Where delivered.	Price.
BLANKETS—CLASS 1.				
Dobson, John	3-point white Mackinac, 8 pounds, pairs.	2, 450	Philadelphia	\$5 28
Do.	2½-point white Mackinac, 6 pounds, pairs.	1, 600	do.	3 96
Do.	2-point white Mackinac, 5½ pounds, pairs.	500	do.	3 46½
Do.	1½-point white Mackinac, 4½ pounds, pairs.	750	do.	2 80½
Do.	3½-point scarlet, 10 pounds . . . pairs	700	do.	7 20
Do.	3-point scarlet, 8 pounds . . . do.	3, 362	do.	5 76
Do.	2½-point scarlet, 6 pounds . . . do.	1, 775	do.	4 32
Do.	2-point scarlet, 5½ pounds . . . do.	975	do.	3 78
Do.	3½-point indigo blue, 10 pounds, pairs.	500	do.	6 60
Do.	3-point indigo blue, 8 pounds, pairs.	5, 300	do.	5 28
Do.	2½-point indigo blue, 6 pounds, pairs.	2, 626	do.	3 96
Do.	2-point indigo blue, 5½ pounds, pairs.	1, 050	do.	3 46½
Do.	3½-point green, 10 pounds . . . pairs	200	do.	7 00
Do.	3-point green, 8 pounds . . . do.	1, 316	do.	5 69
Do.	2½-point green, 6 pounds . . . do.	1, 325	do.	4 20
Do.	2-point green, 5½ pounds . . . do.	500	do.	3 67½
Do.	3½-point gentian, 10 pounds . . . do.	800	do.	7 00
Do.	3-point gentian, 8 pounds . . . do.	500	do.	5 60
Do.	2½-point gentian, 6 pounds . . . do.	200	do.	4 20

Abstract of awards made in New York City, &c.—Continued.

Name.	Articles.	Quantity.	Where delivered.	Price.
CLASS 2.				
Ashburner, T. A.	Hose, women's .....dozen	936	Philadelphia	\$2 50
Do	Hose, women's .....do	933	do	3 00
Do	Hose, children's .....do	849	do	2 00
Do	Shawls .....do	2, 100	do	1 75
Allen, J. & B.	Hose, children's .....do	300	do	1 50
Clafin, H. B., & Co.	Flannel, blue .....yards	25, 700	New York	29½
Do	Linsey .....do	53, 390	do	16½
Do	Shawls .....number	4, 343	do	1 80
Dunham, Buckley & Co.	Flannel, red .....yards	25, 400	do	29. 45
Do	List-cloth, blue .....do	12, 715	do	3 15
Do	Socks, men's .....dozen	544	do	2 55
Do	Yarn, gray and white .....pounds	350	do	74
Dobson, John	List-cloth, blue .....yards	12, 760	Philadelphia	1 15
Dobson, John	List-cloth, scarlet .....do	12, 715	do	1 15
Jaffray, E. S., & Co.	Balmoral skirts .....number	288	New York	73
Van Volkenberg, P.	Socks, men's .....dozen	1, 800	do	2 84
Whiteside Bros.	Linsey .....yards	25, 000	do	13
CLASS 3.				
Clafin & Co.	Bed-ticking .....yards	33, 050	do	11½
Do	Crash .....do	500	do	10½
Do	Drilling .....do	22, 300	do	09. 90
Do	Gingham .....do	21, 100	do	07. 50
Do	Satinet .....do	5, 650	do	32
Do	Sheeting, brown .....do	210, 080	do	07½
Do	Shirting, hickory .....do	14, 560	do	08. 75
Dunham, Buckley & Co.	Calico .....do	276, 256	do	05. 47
Do	Kentucky jeans .....do	44, 900	do	15. 75
Deering & Milliken	Bed-spreads .....do	1, 500	do	1 42
Jaffray, E. S., & Co.	Drilling, slate .....do	1, 520	do	06. 75
Van Volkenberg, P.	Denims, blue .....do	14, 050	do	11½
Do	Duck, standard .....do	147, 950	do	11. 40
Do	Handkerchiefs .....dozen	256	do	89
Do	Handkerchiefs .....do	50	do	1 20
Do	Handkerchiefs .....do	50	do	1 25
Do	Sheeting, bleached .....yards	3, 600	do	06. 5
CLASS 4.				
Blun & Co.	Coats, sack .....number	8, 969	New York	2 99
Do	Vests .....do	6, 484	do	1 12
Hicks, Stewart & Rosenberg.	Pants .....do	1, 006	do	2 25
Newburger & Hochstadters.	Coats, over .....do	2, 000	Philadelphia	5 97
Do	do .....do	1, 571	do	4 58
Staab, Z.	Pants .....pairs	7, 809	Cimarron, N. M.	2 49
Pitkin & Thomas.	Blouses .....number	3, 125	New York, Philadelphia, or Baltimore.	1 24
Rothschild Bros. & Gutman.	Shirts, calico .....do	3, 250	New York	29
Do	Shirts, gray flannel .....do	17, 078	do	69
Do	Shirts, hickory .....do	12, 315	do	34
White & Runk.	Suits, boys' jackets and pant dos.	895	do	3 76
Do	Suits, boys' coats, pants, and vests, number.	1, 313	do	6 05
CLASS 5.				
Bay State Shoe and Leather Co.	Men's shoes .....pairs	5, 304	New York	1 15
Do	Boys' shoes .....do	2, 560	do	1 10
Do	Women's shoes .....do	4, 824	do	90
Do	Misses' shoes .....do	1, 643	do	75
Do	Children's shoes .....do	621	do	65
CLASS 6.				
Laufer, A., & Co.	Men's hats, wool .....number	3, 000	New York	51
Do	Men's hats, wool .....do	3, 500	do	52
Do	Men's hats, wool .....do	3, 000	do	53
Ward, Rodney C.	Caps .....do	600	do	44½
Do	Caps .....do	600	do	44½
Do	Caps .....do	600	do	30½
Do	Caps .....do	600	do	35½
Do	Caps .....do	742	do	21½
Do	Capsdo			

Abstract of awards made in New York City, &c.—Continued.

Name.	Articles.	Quantity.	Where delivered.	Price.
CLASS 7.				
Crossman, W. H., & Co	Awls, sewing..... number.	596	New York.....	\$0 09
Do.....	Awl-handles, sewing..... do..	386	do.....	16
Do.....	Cups, tin, pints..... do..	493	do.....	55
Do.....	Cups, tin, quarts..... do..	703	do.....	65
Do.....	Dippers..... do..	290	do.....	90
Do.....	Hatchets..... do..	226	do.....	4 20
Do.....	Hoes, planters'..... do..	175	do.....	3 59
Do.....	Hoes, planters'..... do..	175	do.....	3 89
Do.....	Hoes, planters'..... do..	177	do.....	4 19
Do.....	Knives and forks..... dozen.	832	do.....	50
Do.....	Ovens, Dutch..... number.	3, 355	do.....	57½
Do.....	Pans, tin..... dozen.	890	do.....	75
Do.....	Pans, tin..... do..	890	do.....	1 20
Do.....	Pans, tin..... do..	890	do.....	1 60
Do.....	Pans, fry..... do..	206	do.....	1 27
Do.....	Pans, fry..... do..	206	do.....	1 44
Do.....	Pans, fry..... do..	206	do.....	1 61
Do.....	Shears..... dozen.	137	do.....	2 34
Do.....	Shears..... do..	137	do.....	2 52
Do.....	Spoons, table..... do..	1, 397	do.....	34
Do.....	Spoons, tea..... do..	733	do.....	21
Do.....	Traps, beaver..... number.	243	do.....	1 00
Do.....	Traps, mink..... do..	178	do.....	1 78
Collins & Co.....	Axes..... dozen.	888	do.....	6 73
Chalmers & Murray ..	Files, mill saw..... do..	69	do.....	2 10
Do.....	Files, mill saw..... do..	69	do.....	3 00
Do.....	Files, saw..... do..	231	do.....	70
Gutwillig, Bernard.....	Kettles, camp..... number.	6, 534	do.....	85
Greensboro' Handle Works.	Hoe-handles..... do..	417	do.....	97½
				{ 20
				{ 25
				{ 33
Hazell & Co.....	Fish-hooks..... per hundred	896	do.....	{ 38
				{ 45
				{ 55
				{ 65
				{ 21
				{ 23
Do.....	Fish-lines..... do..	287	do.....	{ 27
				{ 52
				{ 55
				{ 65
Lamson, Goodenow Manufacturing Company.	Knives, hunting..... dozen.	351	do.....	2 34
Do.....	Knives, butchers'..... dozen ..	1, 116	do.....	1 48
Do.....	Knives, skinning..... do..	104	do.....	1 30
Landerback, Gilbert & Co.	Axes, hunter's..... do..	159	do.....	4 20
Roosevelt, Sam., & Co.	Sieves..... do..	211	do.....	99
Stitt, W. J., & Co.....	Indigo..... pounds.	1, 045	do.....	65
Woolworth, James.....	Ax-handles..... do..	1, 050	do.....	1 09
CLASS 8.				
American Linen Thread Company.	Twine, gilling..... pounds.	{ 1, 920	do.....	{ 79
				{ 89
				{ 98
Claffin, H. B., & Co.....	Mirrors, zinc..... dozen.	491	do.....	33
Do.....	Noedles, Glover's..... M.	119	do.....	2 50
Do.....	Thimbles..... dozen.	687	do.....	09
Do.....	Thread, linen..... pounds.	2, 746	do.....	{ 79
				{ 94
				{ 98
Coffin & Lyon.....	Cotton maitre..... do..	940	do.....	26
Blood, O. Howard.....	Needles, assorted sizes..... M.	259	do.....	1 27
Dunham, Buckley & Co	Combs, coarse..... dozen.	1, 313	do.....	27½
Porter Bros. & Co.....	Combs, fine..... do..	434	do.....	33½
Do.....	Combs, fine..... do..	300	do.....	30
Strasburger, Pfoiffer & Co.	Beads, bunches..... number.	8, 725	do.....	08
Stewart, A. T., & Co ..	Cotton, spool..... dozen.	2, 504	do.....	54.99

Abstract of awards made in New York City, &c.—Continued.

CLASS 9.—INSTRUMENTS.

Name.	Articles.	Price.
Hernstein, E.	Cupping-tins, assorted sizes.....each..	\$0 12½
Do.	Lancet, thumb.....do..	50
Do.	Lint, picked.....pounds..	50
Do.	Muslin, unbleached, unsized, one yard wide.....per yard..	15
Do.	Oiled muslin, in two-yard pieces.....dozen..	75
Do.	Pencils, hair (assorted sizes), in vials.....per dozen..	29
Do.	Pocket cases.....each..	12 00
Do.	Probangs.....do..	08½
Do.	Scarificators.....do..	3 50
Do.	Scissors, large and small.....do..	62½
Do.	Silk, ligature.....per ounce..	1 52
Do.	Speculum for the rectum.....each..	50
Do.	Speculum for the vagina, glass or metal.....do..	50
Do.	Sponge, assorted.....do..	33½
Do.	Stethoscope.....each..	1 25
Do.	Stomach pump and tube, in case.....do..	8 00
Do.	Syringes, hard rubber, 8-ounce.....do..	1 12½
Do.	Syringes, penis, glass.....do..	10
Do.	Syringes, vagina, glass.....do..	25
Do.	Thermometer, clinical.....do..	3 00
Do.	Thread, linen, unbleached.....per ounce..	25
Do.	Thread, cotton, spools, assorted.....each..	05½
Do.	Tooth-extracting cases.....do..	12 00
Do.	Towels.....per dozen..	2 25
Do.	Trusses, single.....each..	2 00
Do.	Trusses, double.....do..	4 00
Do.	Twine, half coarse.....per ounce..	04½
MISCELLANEOUS.		
Hernstein, E.	Basins, tin, small, for dressers.....each..	1 25
Do.	Basins, wash, hand.....do..	2 50
Do.	Cork-extractors.....do..	12½
Do.	Cork-screws.....do..	25
Do.	Corks, velvet, best, assorted.....per dozen..	05
Do.	Dippers, tin, assorted.....each..	41½
Do.	Funnels, tin, pint.....do..	41½
Do.	Hones.....do..	1 00
Do.	Measures, graduated glass, 4-ounce.....do..	25
Do.	Measures, graduated glass, minim.....do..	20½
Do.	Measures, tin, pint, and quart.....do..	50
Do.	Mortars and pestles, wedgewood, 3½ to 8 inches.....do..	18 00
Do.	Paper, filtering, round, gray, 10 inches, packs.....do..	35
Do.	Paper, litmus, blue and red, of each.....per sheet..	05
Do.	Paper, wrapping.....per quire..	50
Do.	Pill-tiles, 5 to 10 inches.....each..	75
Do.	Pill-boxes, two-thirds paper, one-third turned wood.....per dozen..	12
Do.	Scales and weights, prescription, one set of apothecary's and one set of gram weights.....do..	4 50
Do.	Spatulas, 6-inch.....each..	25
Do.	Spirit-lamps.....do..	50
Do.	Test-tubes.....per dozen..	25
MEDICINES.		
McKesson & Robbins.	Acid, carbolic, for disinfection, in 1-pound bottles, 95 per cent.....do..	50
Do.	Acid, carbolic, pure, crystallized, in 4-ounce g. s. bottles.....per ounce..	07
Do.	Acid, citric, in 8-ounce bottles.....do..	05½
Do.	Acid, nitric, in 4-ounce g. s. bottles.....do..	5-8
Do.	Acid, sulphuric, in 4-ounce g. s. bottles.....do..	3-8
Do.	Acid, sulphuric, aromatic, in 8-ounce g. s. bottles.....do..	02½
Do.	Acid, tannic, in 1-ounce bottles.....do..	11½
Do.	Alcohol, in 32-ounce bottles.....per bottle..	55
Do.	Ammonia, carbonate of, in 8-ounce bottles.....per ounce..	01½
Do.	Ammonia, solution of, in 8-ounce g. s. bottles.....do..	1-2
Do.	Antimony and potassa, tartrate of (tartar emetic), in 1-ounce bottles.....per ounce..	05
Do.	Arsenite of potassa, solution of (Fowler's solution), in 4-ounce bottles.....per ounce..	3-4
Do.	Camphor, in 8-ounce bottles.....do..	02½
Do.	Castor-oil, in 32-ounce bottles.....per bottle..	30
Do.	Cerato, blistering, in 8-ounce tins.....per pound..	07
Do.	Chalk, prepared, in 8-ounce bottles.....per ounce..	1-2
Do.	Chloral hydrate of, in 1-ounce g. s. bottles.....do..	11
Do.	Chloroform, purified, in 8-ounce g. s. bottles.....do..	06
Do.	Cinchona, fluid extract of (with aromatics), in 8-ounce bottles, per ounce.....do..	08½
Do.	Cinnamon, oil of, in 1-ounce g. s. bottles.....per ounce..	07½
Do.	Cod-liver oil, in 1-pint bottles.....per bottle..	20

Abstract of awards made in New York City, &c.—Continued.

Name.	Articles.	Price.
McKesson & Robbins..	Colchicum wine, rad. of, in 4-ounce bottles.....	per ounce.. \$0 05
Do.....	Copper, sulphate of, in 2-ounce bottles.....	do..... 3-4
Do.....	Copaiba, in 1-pound bottles.....	do..... 03½
Do.....	Croton-oil, in 1-ounce g. s. bottles.....	do..... 15
Do.....	Cresote.....	do..... 06
Do.....	Digitalis, tincture of, in 2-ounce bottles.....	do..... 03
Do.....	Ergot, fluid extract of, in 4-ounce g. s. bottles.....	do..... 15
Do.....	Ether, stronger, for anaesthesia, in 1-pound tins.....	do..... 06
Do.....	Ether, spirits of nitrous (sweet spirits of nitre), in 8-ounce g. s. bottles.....	per ounce.. 02½
Do.....	Flaxseed meal, in tins.....	per pound.. 05½
Do.....	Glycerine, pure, in 8-ounce bottles.....	per ounce.. 02
Do.....	Gum arabic, powdered, in 8-ounce bottles.....	do..... 03
Do.....	Iodine, in 1-ounce g. s. bottles.....	do..... 30
Do.....	Ipecacuanha powdered, in 8-ounce bottles.....	do..... 12½
Do.....	Iron, sulphate of, commercial, in 10-pound wood boxes.....	per pound.. 01½
Do.....	Iron, solution of the sulphate of, in 1-ounce bottles.....	per ounce.. 02
Do.....	Iron, tincture of the chloride of, in 8-ounce g. s. bottles.....	do..... 02½
Do.....	Lead, acetate of, in 8-ounce bottles.....	per ounce.. 01½
Do.....	Liquorice, extract of, in paper.....	do..... 03
Do.....	Magnesia, sulphate of, in 10-pound tins.....	per pound.. 02½
Do.....	Mercurial ointment, in 1-pound pots.....	do..... 40
Do.....	Mercury, corrosive chloride of (corrosive sublimate), in 1-ounce bottles.....	per ounce.. 04
Do.....	Mercury with chalk, in 2-ounce bottles.....	do..... 02½
Do.....	Mercury, mild chloride of (calomel), in 2-ounce bottles.....	do..... 04½
Do.....	Mercury, pill of (blue mass), in 8-ounce pots.....	do..... 02½
Do.....	Morphia, sulphate of, in ½-ounce bottles.....	do..... 6 00
Do.....	Mustard-seed, black, ground, in 5-pound tins.....	per pound.. 15
Do.....	Oil, linseed, in pint bottles.....	per bottle.. 10
Do.....	Olive-oil, in 1-pint bottles.....	do..... 18
Do.....	Opium, camphorated tincture of, in 8-ounce bottles.....	per ounce.. 02½
Do.....	Opium, compound powder of (Dover's powder), in 8-ounce bottles.....	per ounce.. 11
Do.....	Origanum, oil of.....	do..... 70
Do.....	Opium, tincture of (laudanum), in 8-ounce bottles.....	do..... 09
Do.....	Pepper, Cayenne, ground, in 8-ounce bottles.....	do..... 01½
Do.....	Peppermint, oil of, in 1-ounce bottles.....	do..... 18
Do.....	Pills, compound cathartic, in bottles.....	each.. 15
Do.....	Podophyllum, resin of, in 1-ounce bottles.....	per ounce.. 40
Do.....	Potassa, caustic, in 1-ounce g. s. bottles.....	do..... 04½
Do.....	Potassa, acetate of, in 8-ounce bottles.....	do..... 02½
Do.....	Potassa, bitartrate of, powdered (cream of tartar), in 8-ounce bottles.....	per ounce.. 02½
Do.....	Potassa, chloride of, powdered, in 8-ounce bottles.....	do..... 02½
Do.....	Potassa, nitrate of, powdered, in 8-ounce bottles.....	do..... 01½
Do.....	Potassium, bromide of, in 4-ounce bottles.....	do..... 04
Do.....	Potassium, iodide of, in 8-ounce bottles.....	do..... 24
Do.....	Quinia, sulphate of, in 1-ounce bottles, or compressed in tins.....	do..... 4 40
Do.....	Cinchonidia, sulph., in 1-ounce bottles.....	do..... 65
Do.....	Santonin, in 1-ounce bottles.....	do..... 10
Do.....	Silver, nitrate of, fused, in 1 ounce g. s. bottles.....	per ounce.. 90
Do.....	Soap, castile, in paper.....	per pound.. 10
Do.....	Soda, bicarbonate of, in 8-ounce bottles.....	per ounce.. 3-8
Do.....	Squill, syrup of, in 1-pound bottles.....	per pound.. 30
Do.....	Strychnia, in ½-ounce bottles.....	per ounce.. 2 00
Do.....	Sulphur, washed, in 8-ounce bottles.....	do..... 01
Do.....	Turpentine, oil of, in 32 ounce bottles.....	per bottle.. 12
Do.....	Taraxacum, flavoring extract, in 8-ounce bottles.....	per ounce.. 06
Do.....	Zinc, sulphate of, in 1-ounce bottles.....	do..... 5-8
HOSPITAL STORES.		
Do.....	Whiskey, in 32-ounce bottles.....	per bottle.. 80
Do.....	Cinnamon, ground, in 4-ounce bottles.....	per ounce.. 02
Do.....	Corn-starch, in tins.....	per pound.. 10
Do.....	Ginger, ground, in 8-ounce bottles.....	per ounce.. 01½
Do.....	Tea, black, in tins or original chests.....	per pound.. 40
INSTRUMENTS AND DRESSINGS.		
Do.....	Binders' boards, 2½ by 12 inches.....	per piece.. 05
Do.....	Binders' boards, 4 by 17 inches.....	do..... 06
Do.....	Cotton-bats.....	each.. 12
Do.....	Needles, assorted.....	per paper.. 04
Do.....	Needles, upholstomers'.....	each.. 01
Do.....	Oakum, fine, picked.....	per pound.. 12
Do.....	Oiled muslin in two-yard pieces.....	per yard.. 1 15
Do.....	Pins.....	per paper.. 05
Do.....	Plasters, adhesive, 5 yards in a can.....	per yard.. 15
Do.....	Plaster, isinglass, 1 yard in a case.....	do..... 53
Do.....	Plaster of Paris, in 5-pound tins.....	per pound.. 02

Abstract of awards made in New York City, &c.—Continued.

Name.	Articles.	Price.
MISCELLANEOUS.		
McKesson & Robbins..	Dispensatory	per copy.. \$7 50
Do.....	Vials, 8-ounce	per dozen 25
Do.....	Vials, 6-ounce	do 22
Do.....	Vials, 4-ounce	do 18
Do.....	Vials, 2-ounce	do 14
Do.....	Vials, 1-ounce	do 12

GROCERIES—CLASS NO. 10.

Name.	Articles.	Where delivered.	Price.
Arnold, B. G., & Co	445,000 pounds coffee.....	per pound.. New York City	\$0 19. 82
Buchanan & Lyall	59,350 pounds tobacco.....	do do	53
Durkee, E. R., & Co....	28,340 pounds baking-powder	do do	26.50 to 27.75
Do.....	16,750 pounds soda	do do	4.00
Thurber, H. K. & F. B..	83,000 pounds rice	do do	5.75
Thurber, H. K. and F. & Co.	6,580 pounds tea	do do	30.00
Do.....	250,000 pounds sugar.....	do do	10.75
Do.....	250,000 pounds sugar.....	do do	11.00

REPORT OF A. L. EARLE.

To the Purchasing Committee of the Board of Indian Commissioners :

GENTLEMEN: Acting under the special appointment of Hon. Clinton B. Fisk, chairman of the Board of Indian Commissioners, dated October 17, 1877, I reported to your chairman and received from him a letter of instructions directing me to "proceed to Washington City for conference with the Commissioner of Indian Affairs, and thence to the Indian Territory, * * * visiting, as far as practicable, all the agencies there located, examining the supplies received, and sending samples of flour, coffee, sugar, tobacco, rice, and other articles, as may be necessary for verification; * * * and look well after all matters pertaining to the Indian service in its mercantile, industrial, and educational departments."

Pursuant to these instructions, I went to Washington, and after conferring with the Commissioner of Indian Affairs, and receiving from him a letter addressed to Indian agents, I proceeded to the Indian Territory, and visited in turn the Cheyenne and Arapahoe, the Wichita, the Kiowa and Comanche, the Union, the Sacs and Fox, and the Quapaw agencies. It was impracticable to visit others because of the unfavorable condition of the streams. At some of these agencies the agents were temporarily absent, but at all of them I was well received, and every facility for accomplishing the object of my visit was cheerfully afforded by the agents or their representatives in charge.

The more specific work of examining supplies and sending samples was carefully attended to and duly reported upon in my correspondence, and need not be more particularly alluded to here, except in reference to the cattle delivered under contract. The largest deliveries are at the Cheyenne agency, where the corral was utterly unfit for its purpose, and it was impossible to weigh the cattle, making it necessary to receive on estimated weights or not receive at all. While this seemed to me to be done very carefully, it could not be satisfactory to either party. The corral had been officially condemned, and the agent had made application to the department for necessary authority to construct a new one, which I hope may have received proper consideration. The quality of the cattle was represented to me as better than under former contracts. I should, however, prefer saying "not so bad," for they would hardly bear the term "better" by any standard of comparison with which I am familiar. In regard to weights, however, they appeared to be within the terms of the contract; yet, in this particular, the contractor, whom I met at the Cheyenne agency, expressed a decided doubt whether, during some of the winter and spring months, he would be able to comply with the exact terms, and said that when making the contract he was promised that the conditions in regard to weight would be modified. I told him that I thought it would not be safe for him to expect this from the present administration.

In regard to "matters pertaining to the Indian service" in general, I think that, so far as they came under my observation, your chairman was quite just in his estimate

of their condition, as expressed in his letter of instructions, saying to me, "while we are sure you will find many things to commend, some reforms and improvements may suggest themselves to you as important," and adding the caution, "if you deem criticism necessary, let your strictures be founded in justice and supported by facts."

Many things that I met with seemed worthy of commendation and encouragement, which I was ready to give. Some relating to the agents themselves, whose administration appeared to be marked with an intelligence, wisdom, and firmness that secured the respect and confidence of those who were the subjects of it. Some, relating to individuals who, fitted by education and culture to adorn any sphere in civilized life, were content to be at these remote places caring for the physical health and mental development, while seeking earnestly to promote the higher welfare of the people among whom duty prompted them to live. Some, relating to those belonging to the ordinary working force of the agency, who, in addition to their daily work, unite together at stated periods and engage in teaching those simple truths of Scripture which all recognize as the true guide to right living; and where these truths were faithfully taught and enforced by the consistent life of those who taught them, there I found the most salutary influence exerted upon the agency administration as well as upon the Indian mind.

There were, however, some things that did not impress me so favorably. It may be that in passing directly from one agency to another the contrast was more striking and the comparison rendered unduly favorable or unfavorable, but it was only too apparent that, without doubting integrity of intention, yet from lack of perception or of energy or of decision, there were corresponding results manifested in the administration. In these cases my criticisms were made to the persons alluded to as well as more particularly referred to in my correspondence with your chairman. As this is a subject properly within the province of the department to examine into and correct, it is not necessary that I should make more extended reference to it here.

CHEYENNE AND ARAPAHOE AGENCY.

My arrival at the Cheyenne agency was at the most interesting and important time of the year. It was the first time, I understood, that the annuity goods had ever been delivered at the agency early enough in the season to be of real service to the Indians for winter use. This unusual promptness was quite as gratifying to the agent as to the Indians, it being the successful result of an experiment inaugurated by him in which the Indians undertook the transportation of these supplies over a distance of 165 miles, instead of depending upon government contractors as formerly. The whole undertaking and its success was alike creditable to the agent and his assistants and to the Indians who were engaged in it.

There are about five thousand Indians belonging on this reservation, divided into about nine hundred families. The distribution of the annuity goods, occupying an entire week, and the weekly issue of rations to all these families, enabled me to see nearly if not quite all the Indians of this agency. Contrary to my former impressions regarding their character for reserve, I found them to be as cheerful, talkative, and fond of merriment as I ever saw elsewhere. Their curiosity concerning a stranger and the object of his visit was quickly excited, and they were as ready to "interview" me as men would be in more civilized life.

During the distribution of the annuity of goods the men were in constant attendance, but receiving rations is left entirely to the women. Every week there is a long line of them awaiting their turn to be supplied. They also are cheerful and merry, but the whole scene was a reminder of such as I have observed nearer home in the distribution of public charity. While these people are not to be looked upon as paupers by any means, yet this method of furnishing them with food must be more or less demoralizing, and there should be some limit carefully fixed and clearly understood by them when issuing rations will cease. Meanwhile, however, better methods should be as carefully devised to have them produce sufficient for their own support, the rations to the men to be contingent upon their working.

The Territory is adapted to producing almost all the varieties of food which the government now provides, and there should be no necessity for purchasing such supplies when, under proper guidance, the Indians can produce much more than they need.

The Northern Cheyennes, who had been brought to this reservation within a few months previous to my visit, were reported to be dissatisfied, and to have complained about the quality of rations furnished them. I had opportunity to make inquiry into this matter, and was informed by them that it was not of the agent they made complaint, for they were satisfied he was doing the best he could, but that promises were made to them before they came here as to quantity, quality, and variety of rations which they should receive, and these promises had not been kept. They desired to go back north and to have Lieutenant Lawton for their agent. They were unwilling to send their children to school here, but would give them all up if they were allowed to return north. Before I left, however, they had become more reconciled, and were sending their children to school. The agent had made provision for twenty-five, and he was

gratified in having secured all but one of this number. As these men yielded, and one after another brought his child to school, they were increasingly earnest in requesting me to report the fact, and to inform the government of their willingness to comply with all its requirements.

The general arrangement of buildings at this agency is better than at any other that I visited, but the location is very undesirable and the commissary buildings very unsafe. A change of location, either to the Raven Springs, about three miles north of the present location, or to the high ground about two miles south of it, might be made advantageously.

WICHITA AGENCY.

At the Wichita agency the contrast in appearance with what I had seen at the Cheyenne agency was very striking. The country is more hilly and better wooded, and the location of the agency buildings is better sheltered from the north, and otherwise more desirable.

There are less than 1,300 Indians, mainly Caddoes, Wichitas, and Comanches, within the limits of this agency. They are spread over a considerable extent of the reservation, and are more or less engaged in farming. But few of them were at home, most of them having gone on the winter hunt. I rode out in different directions with the agent to see the improvements they had been making in fencing lands and building houses. In looking at the long lines of rail-fences, I was quite impressed with the evidence of their industry and willingness to work, for the making of so many rails from the kind of oak-timber which grows there must have involved a good deal of patient, persevering labor. This is also evinced in the construction of log houses; yet as I looked at these and compared their appearance with the grass houses of the Wichitas and the picket-houses of the Caddoes, which they had been accustomed to construct with less labor and expense, and entirely within their own resources, I could not avoid a feeling of regret at a change where economy in cost and picturesqueness in effect are sacrificed by the introduction of these low-roofed, unsightly structures, so substantial that they rarely give way to real improvements.

Captain Black Beaver, once a guide of Audubon, the naturalist, has been located here for about eighteen years. He is a highly respected Christian man, and has good farm-improvements. He informed me that the Caddoes, who have been doing a good deal for years past in the way of farming, are likely to be outdone by the Wichitas, who took a start last spring, every man of them working, and now, he added, "it is as much as I can do to keep them from working Sundays."

KIOWA AND COMANCHE AGENCY.

At the Kiowa and Comanche agency also the most of the Indians had gone on the winter hunt, so that I met only a small number. These were some of the principal older men, who preferred to stay at home. There are nearly 3,000 on this reservation, more of them engaged in farming, I think, than at the Cheyenne agency, and about a dozen comfortable frame houses are building for them by the government; otherwise they are in very much the same condition. The commissary stores were nearly exhausted. There was flour on the way, but the bad condition of the roads and streams had made transportation almost impossible.

While I was there a council was called to "talk" with me, to express their satisfaction with your having sent me to see them, and to give assurance of their peaceable disposition. They referred to the lack of supplies, but said they were not going to make any trouble about it. "There is nothing bad among us; you have been among us and can see, and we want you to tell the Great Father at Washington, *face to face*, what you see and what we say." They were very emphatic in expressing their regard for and confidence in their agent.

In this council, and in several councils held at the Cheyenne agency, the most frequent and most earnest of all the requests they made were for the release of their friends imprisoned in Florida. I am inclined to believe, as are the agents into whose care these men would come, that more good can now be secured by a release than by continued imprisonment.

The location of this agency is considered very unhealthy. More and better buildings are needed to protect the supplies, to give greater facility in conducting the agency business, but it seems inadvisable to expend more money than is absolutely necessary until another and better location is selected. Under these circumstances I respectfully recommend that the Wichita and the Kiowa and Comanche agencies be consolidated and placed under the management of one agent, who shall be located at the present Wichita agency. The two combined would not have so many Indians as are now in the Cheyenne agency, and could be conducted by one efficient man. There would be a saving in agency expenses, and much less would be expended in constructing agency buildings.

UNION AGENCY.

The Union agency was not necessarily included in the list of those I was expected to visit, but it was very convenient to stop there in passing. The agent, Dr. Marston, was not at home, but Mr. Vore, who was acting in his absence, made my brief visit very agreeable, and helped me materially in reaching the Sac and Fox agency. Mr. Vore,

from his long residence among and his identity with the Indians of the Territory, is very familiar with their matters, and the information I received from him was very serviceable.

SACS AND FOX AGENCY.

On reaching the Sacs and Fox agency, I found, unexpectedly, that my visit was coincident with the semi-annual payment of annuities. This afforded an opportunity for observing another phase of the Indian service, and prolonged my stay beyond the intended limit. The business was conducted with a good deal of formality, each one of the several chiefs occupying in turn a seat at the table, while those belonging to his band were called up to receive the per-capita amount. One feature, however, seemed to me of doubtful propriety. The oldest trader (and, until recently, the only one), with his assistants, occupied a prominent place at the table, and manifested a disposition to decide some questions which it was the province of the agent to determine. On my remonstrating against this, and against his being there, he said that he was interested in the manner in which the business was conducted, for he was on the agent's bond. It was quite apparent, in the course of the proceedings, where his interest lay, for, with scarcely an exception, every payment was immediately passed into his hands. After all I saw, it was not surprising to hear him repeatedly spoken of as the power that ruled the agency.

Before the agent began to make payments, he announced through the interpreter what was to be done and the amount each one was to receive. Immediately one of the chiefs began to ask questions about how much money had been sent from Washington; how much had been used for school purposes; how much for sundry other matters; in short, in a roundabout way, asking for an accounting. The agent was not prepared to answer these questions as promptly as they were put to him, and I suggested the making up of a complete statement in writing, to be placed in their hands. This proposition rather excited a smile at the idea of accounting in this way to Indians, but it was finally assented to, and a recess taken until the statement was prepared. This was so new a proceeding that the Indians, in their extreme cautiousness, were apparently in doubt about what to do, and I was called, secretly, to hold two interviews with the chiefs the same evening, and afterward, in a full council, to explain the nature of it. When they came to understand it, that it was the way white men did such business, they were so well pleased that they requested a copy for each one of the chiefs.

At the full council, referred to above, the chiefs said they had no complaint to make of the present agent or of the school superintendent, but that under a former administration more money was kept back for school purposes and other expenses than they had authorized, and they demanded that it should not be repeated; that they had nothing to say about the five thousand dollars provided for school purposes in the treaty, but that all the rest should be brought there and paid out according to the terms of the treaty. They inquired why the money had been kept from them so long after it was in the bank. They complained of orders sent from Washington to withhold annuities or annuity-credits unless the full number of children were sent to school. They also expressed a fear that the government would stop the payment of annuities altogether, and desired an assurance from me that this would not be done.

From all their declarations in council and from other manifestations, I think my visit there was more satisfactory to the Indians as well as to others, than at any other place, well received as these visits were elsewhere. One incident, very pleasant in its way, was an invitation to dine with Chief Keokuk on Christmas day, which I accepted with gratification.

I made a short visit to the school of the Absentee Shawnees, and met some of the principal men. They desire very much to have a physician provided for them, and expressed a great anxiety in regard to some claims for losses sustained by them on account of their loyalty during the war, of which, although said to be in proper order in Washington, they cannot get a settlement.

QUAPAW AGENCY.

The Quapaw agency, where I made my final visit, includes some half dozen small reservations located in the northeast corner of the Territory. Here, too, the condition of the rivers interfered with a thorough observation of all parts of the agency. The most interesting work here is among the Modocs, the remnant of Captain Jack's band, who, within the brief period of their residence, have made a greater advance than any other tribe in the Territory. There are only about one hundred—nearly one-third having died since they came, and this they speak of with inexpressible sadness. They have given up the Indian dress, and are working about 360 acres of land, around which they live in clusters of log houses. Bogus Charley, the head chief, said to me, "I work; work all time; all time work." Their location is quite near one of the border towns of Missouri, to which they have free access, and yet they resolutely refuse to drink whisky. They have learned to calculate and weigh out the quantities of *per capita* rations allowed to each family, and they did it correctly while I was with them.

One of the men has learned to read without going to school. The children were at home having a vacation from school, and an appointment was made for a meeting at the house of Steamboat Frank on Sunday morning. There were about seventy-five present, including Bogus Charley, Steamboat Frank, Scarfaced Charley, Shacknasty Jim, Long Jim, and the widow of Captain Jack. Bogus Charley conducted the meeting in a quiet, unpretentious way, and both he and Steamboat Frank made addresses, partly in their own dialect and partly in broken English, in which allusion was made to the memory of their dead, who lie buried very near there, and to the satisfaction they felt in your sending some one to see them. The children sang several songs and read from the Scriptures, showing a good deal of proficiency in this direction, while the taste and neatness in dress of both old and young gave evidence of more care in this direction than I had seen elsewhere. The whole scene was very interesting and impressive, and went far to confirm my convictions regarding the course which may be successfully pursued with the Indians in other parts of the Territory.

GENERAL CONSIDERATIONS.

Among the influences which operate on the mind of the Indians none are more potent than those which grow out of their business relations with the trader. Trading is one of the great factors in civilization, and according to the degree of fairness and integrity with which it is conducted, especially among Indians, will it strengthen or paralyze other influences designed to promote their welfare. It is, therefore, not only of great moment that the trader shall be one of good moral character, but it is in the highest degree reprehensible for him to make use of methods which are designed to keep the Indians in ignorance of true measures of value in order that exorbitant profits may be exacted from them. One of the most objectionable practices heretofore in vogue at the agencies is the use of what are known as checks or tokens instead of money. They are made of some base metal, of about the size of silver coin, sometimes but not always, bearing on the face a nominal value, according to size. They were used in purchasing furs and skins, or such other commodities as the Indians had for sale. They were redeemable in trade, only by the trader who issued them, and at values known only to the trader himself, and varying according to the kind of goods which the Indian was purchasing. This was the subject of repeated discussions between the traders, the agents, and myself, in which I insisted that the good moral character of any man was hardly sufficient to bear the test of this temptation. It was a wrong which the Indians recognized, and in one of their councils they said "We want the trader to use white man's money."

In my letters to your chairman I called special attention to this evil, and I told the traders that when I returned home I would urge it upon the attention of the department. This, however, I am glad to believe, will not be necessary. The matter must even then have been under consideration by the Commissioner of Indian Affairs. On the eve of my leaving the second agency on my route, an order was received directing agents to prohibit the use by traders of anything but lawful money in dealing with the Indians. It now remains with agents to see that this important order is rigidly enforced, and any attempt to evade it promptly reported to the department. It will be equally necessary that the department be informed if any evasion is disregarded by the agent.

In granting licenses to traders it is one of the requisites that they be men of good moral character. It should also be required that they give personal attention to the business, and not leave it to the management of subordinates, whose character may be of quite a different stamp, and of whose misdoings the principal may not care to be informed. It is also suggested that each trader be limited to one locality and not be licensed to trade at two or more places.

EDUCATIONAL.

In regard to educational matters I am unable to form an opinion by comparing the present with a former period. The progress I suppose may be considered satisfactory inasmuch as the schools, with one or two exceptions, have as many pupils as can be accommodated, and for the most part appear to be well conducted. The school building at the Cheyenne agency has been enlarged sufficiently to accommodate twenty-five more scholars, and when I left there was but one vacancy.

At the Sacs and Fox agency there were only twenty-eight children in school, with room for forty. Before I left there, however, more than half of the vacancies had been filled, with a good prospect that the full number of children would be furnished.

It appears to be an almost invariable custom to change the names of the children when they enter school, which strikes me very unfavorably. It may sometimes be that the name is difficult to pronounce; but if a change is considered necessary the parents should be consulted, and other names than "Pete," or "Jim," or "Joe," or "Dick," or "Zack," or "Ben," be selected. In changing the name and the dress, and cropping the hair (which with many is a sign of mourning) it seems to be the intention to obliterate as far as possible the child's identification with parentage and history. This would be

most repugnant to us if we were subjected to it, and I am quite sure the Indians are not indifferent to it. Nor am I surprised at the frequent unwillingness manifested to send their children to school, or, as they express it, "give them away." If, instead of such a course, there should be a record of the child's name and parentage adopted as one of the features of the school, rather fostering a pride of family and history, such as many of us are inclined to cherish, instead of rudely crushing it out, I am quite sure it would produce a favorable change, and superstitious apprehensions about education would sooner disappear.

In some of the schools there was too much indifference to dress and personal appearance, not always confined to the children, the clothing in one case being discreditable to the persons responsible for it. Indians are keen observers and apt imitators. If those who have them in charge are indifferent either to personal appearance or to the ordinary courtesies of civilized life, it cannot be expected there will be any high degree of improvement in this direction.

It is a proper subject for inquiry whether steps should not be taken to inaugurate a day-school system. Boarding-schools are limited in capacity, and yet, without some corresponding improvement in the manner of home living, it will soon become a serious question regarding the future of educated children: shall they return home and conform again to ordinary Indian life, or shall they remain in school for an indefinite period, supported at public expense, thereby excluding others from the advantages of education?

It was also quite evident to me that in well-intended efforts to improve the habits and condition of the Indian there is too little consideration given to their prejudices and superstitions. It was with evident sincerity that some of them said they were *afraid* to discard Indian habits in regard to dress and schools; and I saw houses which had been abandoned only from superstitious fear. We may have no doubt about the importance of these changes, but how can they be most successfully brought about? May we not hasten more slowly? I think these things depend more upon the agent than any one else. If he is a man well fitted for his position he can constantly be using a mild form of coercion without making it distasteful or even noticeable to them. In pressing upon the Indians, in *their present condition*, the adoption of citizens' dress, we are presenting the necessity for tailors and shoemakers before they are prepared for the greater expense involved in it. As their mode of dress has never interfered with fighting or hunting or other activities, so they can probably adapt themselves to habits of industry without first putting on a dress, which to them must be awkward, and in which they subject themselves to ridicule. The question is whether the more special and direct efforts should not first be directed toward forming habits of industry, inducing them to work, leaving the modifying of their dress to follow, as it undoubtedly would. A similar question arises in regard to their dwellings, in which, as in other things, it may be wiser, at present, to help them improve upon plans and methods within their own resources than induce them to undertake such as they are wholly unaccustomed to, and not always a real improvement.

INDUSTRIAL.

The Indians are evidently coming to recognize the necessity of settling down to work, and seem disposed to accept the situation. They are undoubtedly no more inclined to adopt habits of industry than the average of white men, yet they can just as easily be induced to work. They have, however, more to hinder and less to encourage; they are not familiar with the industries of civilization, and are peculiarly sensitive to the ridicule incident to awkward and abortive efforts; they have not the incentive of ownership in the land, and are constantly under apprehension of being removed, especially if they make improvements. Notwithstanding, along the banks of the North Fork and on the main Canadian River, for fifty miles above the Cheyenne agency and twenty miles below it, there are nearly thirty places where they have planted their lodges in bands of from four to thirty families, indicating in this way a disposition to make permanent settlements and begin to cultivate the land. The same disposition is manifested in the same way at the Kiowa and Comanche agency; but, with only one farmer at each agency to direct the work of so many Indians, unfamiliar with the proper use of farming implements, however willing they may be to try, it is simply impossible to make encouraging progress. At least twenty farmers could be advantageously employed at each of these agencies, and the Indians will be glad to have them there.

There is undoubtedly more land in these reservations than can possibly be utilized by the present occupants, and so much waste land encourages the clamor and cupidity of many in the adjacent States. It is respectfully suggested that measures may be inaugurated whereby, on strictly equitable terms, the quantity of land may be reduced to a *per capita* proportion, the tribes subdivided into bands or settlements, and the tribal right to the surplus relinquished to the government. If then the bands make such settlements, as they seem now disposed to do, and arrangements can be made to place in each settlement of one hundred, more or less, a practical farmer to help them

in farming and herding, with his wife to show the women about housekeeping, and a teacher to have charge of a day-school for the children, the same or greater progress which has been made by the Modocs within the past four years will be made in fifty other places in the Territory within the next four years, and to a great degree solve some of the questions in regard to the Indians.

The mission upon which you sent me became one of absorbing interest, and I earnestly hope it has not been without some benefit to those among whom I was sent. The Indians, who very soon learned the object of my presence among them, frequently expressed their gratification with the interest you manifested in them by sending me. Those who are engaged in the active work of the agencies appeared to be equally pleased with the visit. I am quite sure that a more frequent visitation can be made of great value to the Indian service, especially if the visitors be the commissioners themselves, and I am equally confident that a superintendent, located in the Territory, with a heart for the work, cannot be better employed than in frequent personal contact with the work at the different agencies.

Very respectfully,

ABRAHAM L. EARLE.

NEW YORK, January, 1878.

REPORT OF SPECIAL COMMISSION TO SIOUX CITY AND SANTEE AGENCIES.

To the Board of Indian Commissioners :

GENTLEMEN: Called to attend at Sioux City, on 22d August last, the opening of the bids and awarding of contracts for a large amount of supplies for the Indian agencies on the Missouri River, I was moved in anticipation of that duty, to extend my journey one hundred miles beyond that point for the purpose of visiting the Santee Indian agency. I knew that about one hundred and thirty Indians at this agency had petitioned the President for liberty to take up homesteads on this reservation, upon the same conditions and with the same privileges that men of other nationalities are allowed to take them elsewhere. I also knew that this petition was supported by the missionaries, the agent, and others who knew the petitioners; and I had a desire to see any portion of this race, however small, who had so long been treated as wards and recognized only as dependants, who were pausing for recognition as *men, as citizens*, with all of self-dependence and self-support which that condition implies.

This agency is on the west bank of the Missouri River, in the State of Nebraska. Across the river, on the east bank, is the little village of Springfield, in Dakota Territory. The route from Sioux City is by rail to Yankton, about sixty miles, and thence by stage to Springfield, about thirty-five miles. The river is here a rapid stream, half a mile or more in width, and is bordered on its west bank by extensive bottom-lands more than a mile in breadth. The bold and rocky bluffs beyond bear evidence that the river once laved their feet, and that these bottom-lands once formed the bed of the river.

The agency buildings, in connection with mission buildings, located on these bluffs, as seen from the table-lands on the east side of the river, for many miles before we reached them, presented a picturesque appearance. Beside them and the little village of Springfield there was but little to relieve the solitude of the wilderness.

This reservation is small, only twelve or fifteen miles square, and not very fertile. The Indians upon it, about 800 in number, are a part of the great Sioux race, and are perhaps more highly civilized than any other band of that great family. They came hither from Minnesota, about eleven years since. They have dropped their blankets, leggins, paint, trinkets, and other like emblems of a barbaric state. They dress like the whites, and do not wish to be reckoned or classed with the wild Sioux Indians living farther west.

Fortunately I arrived at the agency on Saturday, the time for the weekly issue of supplies, and thus had an opportunity to see the representatives of most of the families on the reservation. The day was pleasant, and the little village wore quite a holiday appearance. The men, women, and children were all tidily dressed and cleanly in their appearance. There was a commendable degree of sobriety and order; not merely an absence of rudeness, but a degree of modesty and courtesy that evidenced training and culture. The supplies of beef, flour, sugar, rice, coffee, soap, and other articles in store, and being issued, excepting the flour, were of very satisfactory quality. The flour was hardly up to the standard; but though I mingled freely with the Indians, using one of their own number for an interpreter, I heard no complaint, even of this. Later in the day, at the request of their headmen, I met and spent two or three hours with them in council, Rev. A. L. Riggs, a missionary of the American Board of Commissioners for Foreign Missions, acting as interpreter. I listened with great interest to statements from several of their number, respecting their past history, their present condition, and what they regarded as their most pressing needs.

Some of the speakers were old men, and one of them, to whom they bowed with considerable deference, though now quite blind, was a man of rather commanding presence. Their great desire, as expressed by every speaker, was some assurance of permanence in their present homes. The talk of sending them to the Indian Territory, which had been current for several years, had been a great hindrance to their progress. The young men had little encouragement to break and cultivate land from which they were liable and even likely to be soon removed. What they all desired is liberty to take up land as homesteads, which shall cover, as far as possible, the lands which they are now occupying by allotment. One of their old men said, with some emotion, "We see white men coming into this country who are very poor. They bring but few animals and live in small huts. But they break the soil, and cultivate more and more every year. Their rude huts soon give place to comfortable houses, and their animals increase to flocks and herds. We wish to do so; and if the President will give us lands in fee, *we will do so*. Some of our young men are about self-supporting now, and all of them would soon become so, if they can have that needful stimulus to industry, a hope of permanent settlement by ownership of the soil." It will be seen that they ask for nothing of the government more than it grants to others, save that in taking up homesteads they be allowed to reap the advantage of what has been done by them and for them. To grant this request, would be a simple act of justice, and to adopt this as a general rule, to be applied to all civilized Indians, would be eminently wise.

Besides meeting them in warehouse and council, I also met them in the sanctuary, worshipping with them once and again, on the Christian Sabbath. The veteran missionary, Rev. J. R. Riggs, who has been with them forty years, was, fortunately, at this station on that Sabbath. The services, excepting a Bible class in English, were in the Dakota language, a language spoken by the great Dakota or Sioux family, numbering, probably, in this country and Canada, at least 75,000. Into this language the Scriptures and some of our Christian songs and literature have been translated by Dr. Riggs, and a religious newspaper is here printed in both Dakota and English. I also saw them in the fields, where they were harvesting their wheat, in their workshops, and in their homes. I would like to have seen the children in the government school, but unfortunately this was closed. I could not learn why it was closed. No one seemed to know. The teachers were at their posts, but an order from the acting agent, who lives thirty miles away (he is agent at Yankton agency), had closed its doors.

This agency is suffering for lack of a permanent and resident agent. While there are some good subordinates in charge, the fact that they are but subordinates weakens their influence for good. On these reservations, the agents are the court of last appeal. All authority, executive, legislative, and judicial, is lodged in the agent. He should, therefore, be within reach, and this not merely for decision but for inspiration. Better far that one of these subordinates be clothed with the full power of an agent by appointment than longer continue this state of divided and weakened responsibility. It is to be hoped that the Senate, which has refused to confirm the nomination of one or two good men as agent for this agency, for local or political reasons, will soon reconsider their action.

I left this agency about noon of August 20, and reached Sioux City on the following day, where I was joined by General J. H. Hammond, superintendent of Indian agencies in Dakota. We acted together in the opening of bids the next day, and in the awarding of contracts. Having made my report of this work to the purchasing committee, I need not repeat it here.

*Yours, truly,

A. C. BARSTOW.

REPORT OF SPECIAL COMMISSION TO SELECT HOMES FOR RED CLOUD AND SPOTTED TAIL INDIANS.

SIR: In compliance with the official request of this board, made at its session held in the city of New York in May last, I joined Lieut. Col. Pinkney Lugenbeel, United States Army, and General J. H. Hammond, superintendent of Indian agencies, these gentlemen having been detailed by the departments under which they serve respectively, and together we acted as a commission to select homes for the Red Cloud and Spotted Tail Indians, soon to be removed to the Sioux reservation on the Missouri River.

In the discharge of the duties thus committed to this commission, under the instructions of the Commissioner of Indian Affairs, we explored the territory between the Niobrara River and the site of old Fort George, on the west side of the Missouri River, a distance of about two hundred and fifty miles, extending our examinations interior far enough to acquire a liberal knowledge of the country and its resources. For the result of our labors I respectfully refer you to the report of the commission made to the Indian Office, a copy of which is hereto appended.

From the observations made in the above explorations I respectfully submit the following, as bearing upon the resources of the country and its adaptability for homes for Indians, where they may become self-supporting by the pursuits of husbandry, when sufficiently enlightened to enter upon such a life. The whole country so explored is a vast elevated plain, barren of trees except on the margin of the streams. It is covered with native grasses; the soil is rich and only needs a bountiful supply of rain to make it yield agricultural products equal to the best. The snow-fall is moderate, rarely exceeding six inches in depth. The temperature is not objectionable. The principal supply of timber is soft wood, such as cotton-wood, willow, and cedar, with some scrubby oak. The river-water is excellent for any purpose, when settled by standing a few hours, and the country away from the main river is fairly supplied from springs and small streams.

The native grass grows in abundance, of a kind adapted for hay. The cutting and preparation of such hay can be done by mowers, sulky-rakes and all the modern appliances, the surface of the ground being prepared by nature for their use. This region has been cursed by the grasshoppers for several years. They are the terror of the inhabitants who attempt grain-growing. The soil is sedimentary, and is subject to the action or washing effects of the water to an extreme. This is evidenced by the frequent ravines or gulches formed by the water flowing from the high plains over the bluff hills down to the rivers. The Missouri flows through a deep depression with bluff hills on either side. The flats or bottom-lands immediately on its margin, while being rich in productive soil, are subject to the action of the water when the river is at its flood to such a degree as to render them unfit for permanent improvement. They are truly *shifting sands*. From these observations I am satisfied that on this reservation Indians can become self supporting when properly educated or instructed.

To insure the successful cultivation of grain two changes must come over the country, namely, *more* rain-fall and *less* grasshoppers. The more intelligent and observing gentlemen with whom I came in contact are of the opinion that the rain-fall is gradually but surely increasing. As an evidence of this, reference is made to the statistics kept at each military post.

Copies of such observations as are kept at Fort Randall and at Lower Brulé military post are herewith appended. For these tables I am indebted to the courtesy of the surgeons and hospital stewards at said posts. Should the increase in rain-fall continue until the supply be sufficient for grain-growing, then the only hinderance would come from the grasshoppers. Their visitations are hoped to be but temporary. But should the rain-fall continue to be too limited and the presence of the hated grasshopper also continue, then the resource for self-support is stock-growing.

For this purpose there are sufficient pasture-lands and hay-meadows that are not subject to the ravages of grasshoppers nor dependent upon an increase of rain-fall. In many localities cattle and horses can roam at large during the winters as well as summers, subsisting upon native pasturage. The opportunities for preparing the necessary provender for extreme winters are so ample, and the cost of such preparation so small, that it presents no serious obstacle to the stock-grower. In addition to stock-growing, vegetables and corn of some varieties can be successfully cultivated now. With these resources, under proper training and guidance, the Indian ought in a few years to be beyond the want of government rations. When this point is reached *other* *graces* will follow. I earnestly recommend that some plan be entered upon for making these wards of the nation stock-growers, as the most feasible plan of reaching self-support. I would also recommend that in locating the Indians on said reservation that the *wild* ones should be placed remote from white settlements, and as they progress in civilization they can be moved to occupy lands near those who are more advanced, and thereby economize territory when in the future it shall be wanted for other purposes. *All civilized Indians should own their lands in severalty.*

WHAT I SAW AT THE AGENCIES.

Lower Brulé is under the charge of Henry E. Gregory, and has been but recently started at this place. The buildings, so far as now constructed, are fair. Has no scale to weigh cattle when delivered by the contractor. Issues beef on foot to be slaughtered by the Indians in a rude and slothful manner. Have some breeding-cattle and raise some corn. Missionary Burt, of the Episcopal Church, is teaching a school with an average attendance of thirty pupils. Some seven hundred of the Indians were away from the agency visiting the Spotted Tails, and those that remained were not under the control of the agent as at the older agencies. He was unable to move a small storehouse from their old agency, by the help of Indians, when the means of transporting the material only lacked a few hands to work it. The agent acknowledged his inability to induce the Indians to work, and the government was then advertising for proposals to remove said building under a special appropriation of some fourteen hundred dollars. I refer to this transaction to show the condition in which I found these Indians. They should have been compelled to work, or if this could not be done, the agent erred in judgment in trying to move the building, as its real value was less than one-fourth the cost of moving, when done by contract, as proposed.

Crow Creek.—This agency is under the care of Dr. Henry F. Livingstone; is old and well established; has good buildings; has scales for weighing cattle, but still continues the issue of beef on foot. Has no mills for grinding or for sawing. The timber is exhausted for lumber. Some corn and other grain, as well as vegetables, are grown in limited quantities. The schools are conducted under the auspices of the Episcopal Church, and are taught by self-sacrificing Christian women, some of them conducting schools quite remote from the agency. I did not visit the schools for want of time, much to my regret. Compulsory attendance has been resorted to for a few months with success, in the judgment of the agent.

The agent shows executive ability, and keeps good control of the Indians under his charge.

Yankton Agency.—This is under the control of John J. Gasman, and is the home and headquarters of Bishop Hare, missionary bishop of Niobrara. It is located near the settled portion of the Territory, and the Indians are well advanced in civilization. Here the cultivation of grain has been fairly successful for the past five years, the average growth of spring wheat being from ten to fourteen bushels, and of squaw-corn some forty bushels per acre. Potatoes and other vegetables grow well. The cattle-range is abundant and good, as well as hay-meadows, both on the bottom and up lands. The agency has fine herds of cattle and nearly one thousand sheep, all of which are rapidly increasing. They are used for the common benefit of the Indians. It also has a flouring-mill, a saw-mill, blacksmith's shop, carpenter's shop; lathes for turning iron and wood, a tin-shop, and looms for weaving cloth and rag carpets. The labor in these mills and shops, except a master-mechanic, is performed by the Indians. The tin-shop is conducted by an Indian, and the looms are worked by Indian women under one experienced white woman. The beef is butchered by Indians in a cleanly and prudent manner, so that the issue can be made from the block to families. The hides are properly cared for, after supplying the Indians with such as are needed for moccasins. The balance are disposed of by the agent for fair prices, and from the proceeds thereof a liberal supply of farming-implements and other necessities are furnished. This manner of doing business is in striking contrast with others, and is worthy of commendation. *It indicates general thrift.*

In my observations about the manner of beef issues at other agencies, I omitted to state that the same want of prudence in the slaughter and issue follows the disposal of the hides. The recipient of a beef creature controls and sells the hides to traders for barter, oftentimes taking in pay trinkets of little or no value. This whole system of slaughter, issue of beef, and disposal of hides needs reform.

A liberal amount of farming is also carried on by the agent with the labor of Indians. I also saw considerable work being performed by the Indians in plowing and tilling their separate parcels of land, all indicating progress and a wholesome condition.

Agent Gasman desires to improve his machinery for manufacturing wool into cloth, also to secure some valuable water-power on Choteau Creek for driving mills and machinery. The Choteau Creek is the dividing line or southern boundary of the reservation, and while the Indian lands cover the water-privileges on one side of said creek, the lands on the opposite bank must also be controlled by the agency in order to construct dams and utilize the power. The former want, covering the additional machinery, will cost some three thousand dollars, and the latter but a trifle if secured now. With these improvements the agent is of the opinion that he could clothe the Indians comfortably from his own productions.

From the general thrift apparent in the management of the agency, and the success already reached, I cheerfully recommend that the aid be extended.

While the business interests here seem to have been looked after with such care, the educational work has also been fairly done. I visited the school at the bishop's house, where there were thirty boys and twenty girls being taught. There were also twenty girls attending school at the church building. These pupils were doing well. The labors of Bishop Hare among the Indians seem to be bearing good fruit, and are appreciated by those familiar with them. At the time of my visit he was absent on missionary work.

I was accompanied on my explorations by George L. Burrows, esq., of Saginaw, Mich., to whom I am indebted for valuable aid. I am also under obligations to Hon. Newton Edmonds of Yankton for many courtesies.

D. H. JEROME.

Hon. CLINTON B. FISK,
Chairman Board Indian Commissioners.

Rain-fall at Lower Brulé Agency, Dakota.

Year.	Months.													, Remarks.
	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total inches.	
1873.....	.....	.....	.....	.....	.....	*181	*150	*24	*11	*46	*12	0	8.24	Record incomplete.
1874.....	0	0	0	*28	131*	274	52	178	23	104	04	*15	16.9	Complete.
1875.....	0	0	0	81	135	268	185	49	150	33	09	28	18.38	Do.
1876.....	*22	*27	*55	13	28	151	73	219	152	26	27	14	16.9	Do.
1877.....	*32	0	137	100	158	.....	.....	.....	.....	.....	.....	.....	.....

* In centimeters.

Monthly mean temperature at Lower Brulé Agency, Dakota.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1873.....	18.98	21.69	39.93	43.84	62.88	77.83	81.17	84.55	65.73	49.27	38.26	14.37
1874.....	15.03	18.50	36.74	45.43	70.67	72.02	78.66	71.96	66.68	56.52	30.57	25.06
1875.....	1.00	6.70	26.02	43.53	66.58	70.66	74.71	72.66	63.19	49.44	29.33	25.29
1876.....	16.95	18.52	19.13	48.27	64.11	69.95	77.33	71.66	58.82	45.26	26.64	11.83
1877.....	10.42	31.52	24.69	56.49	59.31							

Date.	Monthly mean.	Maximum.	Minimum.	Rain-fall.	Date.	Monthly mean.	Maximum.	Minimum.	Rain-fall.
1871.				Inches.	1874.				Inches.
September	66.49	77.23	45.40	0.48	August.....	77.67	92.51	62.32	1.49
October	51.43	66.25	34.22	0.41	September	64.61	79.46	50.16	1.16
November	26.43	37.66	15.06	1.28	October	50.77	68.48	36.09	1.78
December	14.81	24.54	5.58	0.21	November	32.13	44.66	18.16	0.76
1872.					December	26.02	35.90	8.48	0.76
January	17.68	28.64	7.16	.....	1875.				
February	26.70	39.62	16.03	0.22	January.....	3.06	10.70	-15.96	0.72
March	29.05	39.83	18.74	0.85	February	6.03	12.24	-9.83	0.42
April	49.39	61.13	36.50	1.06	March	27.35	35.29	8.64	0.77
May	40.72	71.12	47.19	8.67	April	42.60	52.76	25.46	1.60
June	72.17	81.60	58.50	1.65	May.....	62.21	74.92	47.12	2.69
July	75.13	85.03	61.93	2.13	June	67.16	78.06	54.52	12.82
August	75.53	84.22	60.58	2.00	July	74.74	84.22	59.19	0.75
September	64.91	76.03	49.40	0.13	August	70.32	84.09	55.45	5.15
October	57.94	66.48	37.25	1.13	September	62.86	74.70	46.00	3.70
November	25.46	36.03	17.06	0.11	October	49.86	63.58	30.80	.....
December	14.91	24.07	14.38	0.06	November	29.48	41.63	7.53	.....
1873.					December	30.19	42.90	11.19	0.10
January	18.52	27.48	5.29	0.47	1876.				
February	25.03	38.03	4.82	1.06	January.....	21.12	32.25	1.77	0.32
March	37.53	50.03	18.71	0.15	February	24.12	39.44	1.44	0.75
April	42.21	53.10	29.10	2.73	March	23.41	29.77	6.22	2.49
May	55.81	64.25	43.38	4.71	April	45.95	60.33	33.43	2.07
June	75.71	86.16	60.63	3.21	May.....	62.49	74.60	47.10	2.79
July	75.23	85.16	59.67	1.20	June	65.77	81.90	50.90	1.86
August	77.45	88.71	62.90	1.26	July	75.73	87.48	61.32	8.55
September	70.19	73.36	40.96	0.60	August	74.68	85.09	61.09	4.90
October	47.07	56.74	28.74	3.10	September	59.63	69.80	50.50	8.25
November	36.49	48.96	19.20	0.05	October	46.85	62.38	30.58	0.45
December	19.59	29.45	1.16	0.24	November	29.93	40.96	12.66	0.70
1874.					December	16.20	27.80	-4.60	0.50
January	10.58	29.19	0.77	0.11	1877.				
February	22.11	32.60	2.21	0.21	January.....	14.83	25.87	-3.96	.....
March	31.66	40.77	15.51	0.68	February	35.34	46.49	17.78	0.20
April	44.66	59.96	27.00	0.58	March	29.16	37.74	11.39	1.90
May	64.51	77.74	50.12	1.76	April	47.97	57.70	33.50	4.55
June	74.70	83.56	60.10	3.10	May.....	59.62	68.68	49.81	8.23
July	80.70	94.48	62.87	2.71					

FORT RANDALL, DAKOTA, June 11, 1877.

SIR: Pursuant to detail and instructions, the undersigned met at Fort Randall on the 23th of May ultimo, and in accordance with directions in your letter to J. H. Hammond, superintendent, dated May 16, proceeded to examine the territory on the west side of the Missouri River, from the mouth of the Niobrara River up to old Fort George, a distance of about 250 miles, for the purpose of selecting suitable locations for the Red Cloud and Spotted Tail agencies. These explorations, supplemented by the knowledge of the country from the point last named to Standing Rock agency, acquired by General Hammond during the past month by a personal examination thereof, as well as from all other available sources, form the basis of our action.

Without stating our estimate of the agricultural value of the country traversed or whether it is adapted for homes where the Indians can become self-supporting, we designate two localities as the best that, under surrounding circumstances, can be found in the territory from which selections were to be made. We were governed by the necessity of having the largest supply possible of timber for fuel and other purposes, with abundant stock-range and meadow-lands, and a supply of good water; also lands suitable for cultivation whenever a sufficient rain-fall, and the absence of grasshoppers, will warrant it.

Due regard was also had to cost of transportation of supplies, and steamboat-landings accessible from the agency buildings.

The supply of wood on the locations selected is good in a comparative sense only; this article being impossible to find on the Sioux reservation, save in limited quantity and of poor quality.

On our return to Fort Randall we organized as a board by selecting the following officers, viz, Lieut. Col. Pinkney Lugenbeel, United States Army, chairman; General J. H. Hammond, secretary.

By resolution, the board determined upon the following locations:

For the Indians of Spotted Tail agency, commencing at the upper boundary of Fort Randall military reservation, about 15 miles above Fort Randall; thence up the Missouri River, including the islands belonging to the Sioux reservation, as far as may be required by the Indians. The settlements of this agency to extend as far back, within the limits of said reservations as may be required. The agency buildings shall be near the mouth of Whetstone Creek.

For the Indians of Red Cloud agency, from the mouth of Beaver Creek, a stream entering the Missouri River on the west side, about five miles above old Fort Thompson; thence up said Missouri River, including all the islands belonging to the Sioux reservation, to and including the site of old Fort George. The settlements of this agency to extend as far back, within the limits of the reservation, as may be required. The agency buildings shall be near the mouth of Yellow Medicine River.

Your attention is respectfully requested to the fact that the Missouri River has been looked over, and the most available locations taken for the small agencies already established. We are now required to select on the west bank of the river, from what is left, locations for about five thousand more Indians than are in the five agencies occupying the choice locations on both banks of the river.

The distribution of wood and water on the established agencies has compelled them, even with their small number, to locate bands at wide intervals over a large area. Existing regulations require the presence of Indians at the warehouse once a week to receive rations. This consumes at some of the agencies so much time as to interfere with, if not prevent, settled habits and work.

To prevent disorder incident to assembling large bodies of Indians frequently; to enable them to do without horses to transport supplies long distances; to discourage wandering, and to enable them to locate on the best lands, even remote from agency headquarters, we recommend that not exceeding three different points on the Missouri River, for issue of food in each of the agencies hereby located, shall be established, shipments of food to be made direct from place of purchase to said points. To carry this into effect the warehouses should be built when the agency buildings are constructed. The experience at the other small agencies is, that making issues of food as above indicated, at separate places, would be a wholesome improvement on the present method, and the large number of Indians to be fed at these new agencies seems to make it a necessity. Such arrangement makes it possible for the Indians to dispense with ponies for peaceful purposes and thereby prevent their use for vicious purposes, and to substitute oxen and breeding-cattle, which alone would make this recommendation of practical value to the Indian service. In our explorations we were accompanied by Maj. R. H. Affley, First Infantry, U. S. A., and at Yellow Medicine River, by Lieut. W. E. Dougherty, of the same regiment, who acted as guide. We desire to recognize the valuable services and courtesy of these gentlemen.

All of which is respectfully submitted.

PINKNEY LUGENBEEL,
Lieutenant-Colonel First Infantry.
J. H. HAMMOND.
D. H. JEROME.

Hon. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

FORT RANDALL, DAKOTA, June 11, 1877.

SIR: The Ponca reservation is by far the most desirable body of land we have seen on the Missouri River, by reason of soil, wood, and water, and its location adapted to partly-civilized Indians.

A desire to prevent apprehension, whether well founded or not, on the part of the people, and to avoid conflict with them, together with fear of surrounding evil influences on wild tribes, alone prevented us from selecting this reservation for the Indians of Spotted Tail agency.

Should the Santee Sioux fail to have title confirmed to the lands already selected, we recommend that they be placed on the Ponca lands. In any event, white settlements on this reserve should be prevented, lest the evil influences now feared on the borders of Ponca come to the Whetstone location.

PINKNEY LUGENBEEL,
Lieutenant-Colonel, U. S. A.
J. H. HAMMOND.
D. H. JEROME.

HON. COMMISSIONER OF INDIAN AFFAIRS,
Washington, D. C.

REPORT OF SPECIAL COMMISSION TO AGENCIES IN MINNESOTA.

SIR: I have the honor, in compliance with the request made at the meeting of the Board of Indian Commissioners held at the Saint Nicholas Hotel, New York, May 9, that I should visit the Indian agencies in Minnesota and other parts of the West, with authority to invite Bishop Whipple to accompany me, to make the following report.

I started from New York, July 2, for Minnesota, via Washington, where I received from the honorable Commissioner of Indian Affairs the following letter of introduction, with instructions, to agents:

"DEPARTMENT OF THE INTERIOR,
"OFFICE OF INDIAN AFFAIRS,
"Washington, July 3. 1877.

"To any Indian agent or superintendent of Indian affairs:

"SIR: This will introduce to you Hon. W. H. Lyon, of the city of New York, who is a member of the honorable Board of Indian Commissioners. Mr. Lyon is about starting on an extended trip among the Indian agencies of the Northwest. This trip is undertaken with the approbation of this department, and he is authorized to make full examination into such matters as he may deem expedient at any agency. To facilitate his labors you are instructed to give him all the aid in your power, by exhibiting your books, showing him the agency property, making personal explanations of such matters as he may inquire about, affording him such aid as you can to visit the several parts of your agency, giving him such opportunity as he may require to see and converse with the Indians, and in short every assistance in making his examinations of your agency affairs full and satisfactory.

"Very respectfully,

"J. Q. SMITH, *Commissioner.*"

At the same time I received from the honorable Secretary of the Interior, and the Commissioner, a verbal request to investigate the reported difficulties between the agent, Catholic missionary, and others at the White Earth reservation in Minnesota.

I also received a letter of introduction from the Catholic Indian commissioner, General Charles Ewing, to Dr. J. H. Stewart, M. C., of Saint Paul, referring to the above difficulties.

On my arrival there I presented this letter to Dr. Stewart, who said he had recently returned from Washington, where he saw the Hon. Carl Schurz, Secretary of the Interior, and urged upon him the necessity of an immediate investigation of the reported difficulties at the White Earth reservation, as letters were received almost daily by the governor of the State, himself, and others, complaining, among other things, that many Indians on the reservation were not properly treated on account of their religion.

Dr. Stewart proposed to visit the reservation with me, and suggested the propriety of some one assisting me in the investigation who was acquainted with Indians, and named the Hon. H. M. Rice, ex-United States Senator, as a good man to go with me. As Bishop Whipple was expected in the city that evening it was proposed to invite Mr. Rice to meet the bishop with us, and consult with him in reference to the investigation. This was done, and at the consultation the bishop referred to former com-

plaints from this agency and seemed to think that an investigation would show that nearly all of the present complaints came from the same source as heretofore. After hearing Dr. Stewart and Mr. Rice express their views upon the subject, I telegraphed to the Commissioner of Indian Affairs that I thought it would be best to have Mr. Rice go with me. On receipt of a dispatch from the Commissioner by Mr. Rice he decided to go.

On the 12th instant I left Saint Paul in company with Mr. Rice and Dr. Stewart, and arrived at White Earth on Saturday, the 14th instant. On Monday, the 16th, notice was given that we would meet, on Tuesday morning, all persons desiring to be heard upon any subject connected with the management of Indian affairs at that agency. Mr. E. R. Otis was appointed secretary of the council, which was in session ten days. Among those present at the council were Bishop Whipple, Rev. Dr. Hall, of Trinity Church, Brooklyn, Rev. Dr. Knickerbocker, of Minneapolis, Rev. Dr. Livermore, of Saint Peter, Hon. J. H. Stewart, of Saint Paul, J. W. Daniels, M. D., of Saint Peter, Lewis Stowe, the agent, and T. A. Warren, United States interpreter.

The journal of proceedings during this time covered over three hundred closely written pages of foolscap paper, which was sent to the Commissioner of Indian Affairs with the annexed report.

While at White Earth several Indians from the Leech Lake reservation called on us. Temperance Chief and Peter Bungo said that a part of the Leech Lake Indians were anxious to move to the White Earth reservation if the government would assist them. Peter Bungo also said that Sturgeon Man, one of the Leech Lake head braves and warriors, had gone off in the direction of Sitting Bull's camp, via Devil's Lake, for the purpose, it was thought, of joining the fighting Sioux. Some of the young men went with him.

On the 29th instant we held a short council with about twenty Indians from the Red Lake reservation, who came to White Earth to make their complaints to me, which they wanted taken to their great Father in Washington. Their chief, Mis-co-co-noy-ay, said that they were very much dissatisfied with their agent; that he did not carry out his promises made to them; did not pay them according to treaty stipulations; that he was a partner with the trader, and that the trader was the government interpreter and was paid as such, and that he would not interpret for them when it interfered with his trade; that no competition in trade was allowed there, and that they were compelled to trade with one man. He said the carpenter did not suit them; that they could not get him to do work when required; only made coffins for them. He also said that the blacksmith and carpenter used their material to make sleighs to sell to persons not connected with their tribe. The physician was a good man, always going about visiting the sick. He earned his money. The whites were encroaching upon their reservation and stealing their timber. They want the boundary-line marked so that the whites, as well as themselves, would know where it was. I inquired how many children attended school. He said about twenty, but he did not know much about the school only that the children complained of the want of food.

I left White Earth July 30, and arrived at Jamestown, Dakota, on the 31st, where I met Agent McLaughlin and about thirty Indians from the Devil's Lake agency. These Indians wore citizens' dress and were employed by the agent as teamsters in hauling the Indian goods and supplies from the railroad to the agency. From Jamestown I went to Bismarck, to Fort Abraham Lincoln, to Fort Stevenson, and then to the Fort Berthold agency, where I found the Arickaree, Gros Ventre, and Mandan Indians. The agent being absent I could not get all the information I wanted respecting this agency. The physician, Dr. Ward, who was in charge during the agent's absence, gave me such information as he could. My impression respecting the civilization of these tribes was not favorable. During the time that I was there, they were indulging in a practice which seemed to me quite the reverse of civilization. The flesh and muscles on the breast or side were gathered up, a knife run under, then a cord or raw-hide ten or twelve feet long put through and tied to a tree. If they endured this torture by pulling long enough to tear out the flesh and muscles and get away, they would then be considered braves. I was informed that the "sun dance" had been practiced there recently, which is not considered in the line of civilization.

I think that the management of the affairs of this agency should have a thorough examination, which it was impossible for me to make in the absence of the agent. I was greatly disappointed in not being able to examine the goods and supplies which had recently arrived, but for some unknown reason no invoices had been received. I found the same difficulty at other agencies, and I have not been able to get a satisfactory explanation why at least one invoice was not sent direct to agencies when goods were shipped, as the contractors in nearly every instance furnished the department with quadruplicate invoices.

SCHOOLS.

As no schools were in session at any of the agencies visited by me, I am not able to make any report upon this subject further than to state, from information derived from teachers and others, the schools generally were in a prosperous condition.

When at Saint Paul, I unexpectedly found Agent Hamilton, from the Sisseton agency, receiving bids for goods advertised to be brought there. I remained until the bids were opened, and, as there was considerable competition, I found the prices generally low; but some articles could have been bought in New York, at the time of the purchase of the annuity goods, at less prices.

Respectfully submitted.

WM. H. LYON.

C. B. Fisk, *Chairman*.

PROCEEDINGS OF THE ANNUAL CONFERENCE ON INDIAN AFFAIRS OF REPRESENTATIVES OF VARIOUS RELIGIOUS SOCIETIES WITH THE BOARD OF INDIAN COMMISSIONERS, JANUARY 10 AND 11, 1878.

Present, Commissioners Fisk, Kingsley, Barstow, Lyon, Roberts, Jerome, Stebbins, and Stickney; also, N. G. Clark, D. D., secretary Board of Commissioners for Foreign Missions; S. S. Cutting, D. D., corresponding secretary American Baptist Home Missionary Society; J. C. Lowrie, D. D., secretary Board of Commissioners for Foreign Missions of the Presbyterian Church; M. E. Strieby, D. D., secretary of the American Missionary Association; Benjamin Tatum, Augustus Taber, Murray Shipley, representing the Orthodox Friends; Clay McCauley, representing the Unitarian Association; Richard T. Bentley, of the Society of Friends; Commissioner John Eaton, Maj. S. N. Clark, of the Bureau of Education; Sheldon Jackson, D. D., of the Presbyterian Home Mission Board.

General Fisk in the chair.

The chairman read an extract from the forthcoming report of the board, being a comparative statement of the agricultural products of Indians, number of acres cultivated, houses built, &c., during the past year as compared with the year 1869.

Mr. Taber read the report from the Central superintendency, Society of Friends (Orthodox).

Mr. Bentley presented report from the Northern superintendency of Friends.

Dr. Cutting expressed deep interest and sympathy with the objects of the board and proposed to visit and give personal inspection to the work among civilized tribes. He presented a short printed report.

Dr. Clark submitted report from American Board.

Dr. Strieby presented report from the American Missionary Association.

Mr. McCauley handed in a brief statement of the work of the Unitarian Society.

Dr. Lowrie presented report of the Presbyterian Board of Missions.

An interesting general discussion was participated in by most present upon the subject of extending the protection of law to the Indians, giving them title to lands, and providing means of education.

The importance of early legislation upon these subjects was forcibly and earnestly commended, some contending that the religious societies should have the selection of teachers in the schools. The hope was also generally expressed that we should have the co-operation of the Southern Baptists, and other denominations in the Southern States, in the general work of civilizing and christianizing the Indians.

Dr. Jackson gave an interesting account of his visit to Alaska on behalf of the home department of the American Board.

The chairman stated that he was disappointed in having no report from the Missionary Society of the Methodist Episcopal Church; Dr. Reid, its secretary, having been unavoidably prevented from being present.

The report from the Protestant Episcopal Church was presented.

Major Clark, from the Bureau of Education, addressed the convention upon the subject of Indian population.

The chairman called attention to a newspaper styled "The Council Fire," edited by General Meacham, of Philadelphia, recommending it to the patronage of all friends of the Indian.

At 1.30 the convention adjourned till 7 p. m.

At seven o'clock the convention assembled, Dr. Lowrie in the chair.

The following address was presented to the board by the representatives of religious societies:

AN ADDRESS OF THE CONVENTION OF FRIENDS OF THE INDIANS

Assembled in Washington January 10, 1878, in conference with the Board of Indian Commissioners.

This convention would respectfully express its deep interest in certain recommendations relating to the welfare of the Indians, which received the approval of similar conventions held in former years, but which have not yet gained their rightful place in the action of the government. Among these are—

First. The extension of law over all Indians, so as to provide for the safety of property and of human life.

Second. Legal provisions for the common-school education of Indian children by the general government until such education shall be provided by the several States in which they reside.

Third. Definite regulations to secure to Indians the possession of land in fee and in severalty, in all practicable cases, by titles properly guarded.

The convention regards these three things of the greatest importance; indeed, as essential to the civilization of the Indians and as calling for the action of Congress without longer delay.

Further, the convention would express grave doubts as to the wisdom of removing Indian tribes to the Indian Territory or to larger reservations, in cases in which the Indians are in a good measure prepared to abandon their tribal relationship and to enter on civilized life. They should at the least have the option of remaining where they are, subject to the conditions of citizenship, before they are compelled to remove to distant places at the great hardship, suffering, loss of health and life which such enforced removal always involves. At the same time this convention is deeply impressed with the importance of allwise measures that look to early self-support of the Indians as citizens of our common country.

The convention would close this minute with thanks to Almighty God for the progress that has been made under the humane policy of the last few years, and for the evident advance of many of the Indians in civilization and the knowledge of the Christian religion.

It was voted that the board be requested to appoint a committee who shall take the address just presented, and related points, and prepare a bill covering the matters suggested, to be laid before Congress.

Motion adopted that the board and representatives present call on the President of the United States at some hour to-morrow morning that shall suit his convenience.

At 10.15 the convention adjourned till to-morrow, Friday, at 10.30.

The members of the board and religious societies called in a body upon the President, who received each one with marked cordiality, the members having been individually introduced by General Fisk.

Messrs. Lowrie, Strieby, Clark, Cutting, and Tatum each addressed the President upon the general work of civilizing the Indians, and called especial attention to the importance of extending over them the laws of the land, diffusion of education, giving titles to land, and deprecating the danger of having the work turned over to the military department of government. The President expressed full sympathy with all the measures recommended, suggested a proper form of bill should be prepared covering the points named, and expressed the belief that there was no just cause to fear any material change in the present humane policy of the government.

At 2.45 p. m. the convention called upon the Secretary of the Interior, and had an agreeable and satisfactory interview with him.

Missionary work among the Indians of Alaska.

Rev. S. Jackson, D. D., being present at the annual conference of the board and representatives of the religious societies, gave an interesting account of his late visit to Alaska, from which we make the following extracts:

Starting by steamer from Victoria, in British Columbia, he says:

"It was sundown as the California steamed out of the harbor of Victoria. Instead of putting out to sea through the Straits of Juan de Fuca, the steamer headed to the northeast, through the Haro Strait, winding in and out among a thousand islands, until we entered the broader Straits of Georgia, and for 300 miles our course lies between Vancouver's Island and the mainland, then between smaller islands and the mainland, so that a trip of over a thousand miles is taken in salt water without ever getting to sea, the entire voyage being but little different from river navigation. Entering Haro Strait, off to the east is San Juan Island, so long in the boundary dispute between the United States and Great Britain. It is the home and parish of the most distant northwestern minister of the Presbyterian Church of the United States, that faithful and successful home missionary, Thomas J. Weeks. It was a disappointment not to be able to visit him on his field.

"Far off to the east, Mount Baker stood in the twilight a great white pyramid covered with snow, notwithstanding its internal fires are still burning. Its crater is now filled up with ashes. During the night we crossed the forty-ninth parallel of north latitude, the imaginary line that separates the United States from the Dominion of Canada. In the morning we anchored at Nanaimo, to take on coal for our long northern journey. The mines at this point raised, during 1876, 140,000 tons of coal. The village and mines have a population of 1,000. Rev. William Clide, of Scotland, is in charge of the Presbyterian church. The congregation are about completing a good house. Near by, the Methodists have a mission station among the Indians."

"ALASKA.—HOME MISSIONS AROUND THE ARCTIC CIRCLE.

"On the evening of the 9th of August we sailed across Dixon entrance, and were in Alaska, at the southern end of the Alexander Archipelago, with its eleven hundred islands. Alaska is an English corruption of Al-ak-sha of the natives, meaning 'the Great Land.' It is indeed a great land, covering over 530,107 square miles.

"It is the great island region of the United States, rivaling in number and size the great archipelagoes of the Southern Pacific. These islands cover a total area of 31,000 square miles.

"It is the great volcanic region. Stretching along the Aleutian Islands for 1,500 miles are sixty-one volcanoes, ten of which are active. The magnificent Shishaldin, nearly 9,000 feet above the waves that break on either base, Akuten, Makushin, and others are belching out fire and smoke.

"It is the great glacier region. From Bute Inlet to Unimak Pass nearly every deep gulch has its glacier, some of which are vastly greater and grander than any glacier of the Alps. So that the American student need no longer go abroad to study glacial action. In one of the gulches of Mount Fairweather is a glacier that extends 50 miles to the sea, where it breaks off, a perpendicular ice wall 300 feet high and 8 miles broad. Thirty-five miles above Wrangle, on the Stikine River, between two mountains 3,000 feet high, is an immense glacier 40 miles long, and at the base 4 to 5 miles across, and variously estimated from 500 to 1,000 feet high or deep.

"Opposite this glacier, just across the river, are large boiling springs. The Indians regard this glacier as a personification of a mighty ice god who has issued from his mountain home invested with power before which all nature bows in submission. They describe him as crashing his way through the cañon till its glistening pinnacles looked upon the domains of the river god, and that after a conflict the ice god conquered, and spanned the river's breadth so completely that the river god was forced to crawl underneath. The Indians then sent their medicine-man to learn how this could be avoided. The answer came that if a noble chief and fair maiden would offer themselves a sacrifice by taking passage under the long, dark, winding ice-arch his anger would be appeased, and the river be allowed to go on its way undisturbed. When the two were found and adorned, their arms bound, and seated in the canoe, the fatal journey was made, and the ice has never again attempted to cross the river. At one of these glaciers ships from California have anchored and taken on a cargo of ice.

"It is the great hot and mineral spring region; medicinal springs abound in sufficient number and variety to treat the diseases of the whole race. Goreloi, one of these, is a vast smoking caldron, 18 miles in circumference.

"It is the great fish region. All the early navigators and explorers, from Cook to the present time, have spoken of the immense numbers of salmon, cod, herring, halibut, mullet, ulicon, &c. There are no other such fisheries in the known world. A missionary thus describes a fishing scene on the Nasse River: 'I went up to their fishing ground on the Nasse River, where some five thousand Indians had assembled. It was what is called their "small fishing." The salmon catch is at another time. These small fish form a valuable article of food, and also for oil. They come up for six weeks only, and with great regularity. The Nasse, where I visited it, was about a mile and a half wide, and the fish had come up in great quantities, so great that with three nails upon a stick an Indian would rake in a canoe full in a short time. Five thousand Indians were gathered together from British Columbia and Alaska, decked out in their strange and fantastic costumes. Their faces were painted red and black, feathers on their heads and imitations of wild beasts on their dresses. Over the fish was an immense cloud of sea-gulls; so many and so thick that, as they hovered about looking for fish, the sight resembled a heavy fall of snow. Over the gulls were eagles soaring about watching their chance. After the small fish, came larger fish from the ocean. There was the halibut, the cod, the porpoise, and the fin-back whale. Man-life, fish-life, and bird-life—all under intense excitement. And all that animated life was to the heathen people a life of spirits. They paid court and worshiped the fish they were to assist in destroying, greeting them, "You fish, you fish! you are all chiefs, you are." The Christian Indians had their separate camps, where they had worship morning and evening, and kept the Sabbath.'

"It is the great fur region. The principal fur-bearing animals are the fox, marten, mink, beaver, otter, lynx, black bear, and wolverine. There are also the coarser furs of the reindeer, mountain sheep, goat, wolf, musk-rat, and ermine. The extent of the range and quality of the furs in that extensive northern region are conducive to a very valuable fur trade, in addition to which are the seal-fur fisheries, that since 1871 have yielded to the government an income of \$1,891,031.

"Besides the fisheries and furs are the valuable deposits of coal, copper, sulphur, petroleum, and amber, with gold and silver. The gold and silver, so far, have been found only in limited quantities.

"It is the great lumber region of the country. The forests of yellow cedar, white pine, hemlock, and balsam-fir will supply the world when the valuable timber of Puget Sound is exhausted.

"It has the great mountain peak of the country, Saint Elias, 19,500 feet high.

"And the great river of the country, the Yukon, one of the largest rivers of the world.

"Alaska is naturally divided into three great divisions.

"The Yukon division, comprised between the Alaska Mountains and the Arctic Ocean; the Aleutian district, comprising the Alaska Peninsula and the Aleutian Islands, and the Sitkan district, including all the main-land and adjacent islands south of the peninsula.

"CLIMATE.

"Each of these three great divisions has two climates, the coast climate and the interior climate, the latter being much severer than the former. The great Gulf Stream of the Pacific, known to geographers as the Japan current, strikes and divides on the western end of the Aleutian Islands. A portion flows north into Behring's Sea, so that it is a remarkable fact that ice does not flow from the Arctic Ocean southward through Behring's Straits.

"The other portion sweeps southward and eastward, and makes the whole north-west coast habitable, giving to Southern Alaska, on the coast and the adjacent islands, a winter climate milder than New York City.

"The Yukon district, bordering on the Arctic Ocean, is rich in lumber, fish, and furs. From three to four feet below the surface there is a subsoil of frozen earth from six to eight feet deep. This phenomenon is ascribed to the want of drainage, together with a covering of moss that shields the ground from the hot suns of the arctic summer, and yet, notwithstanding this ice subsoil during the summer months, there is a luxuriant growth of vegetation. The great distinguishing feature of this district is the wonderful Yukon River, 2,000 miles long, navigable for steamers for 1,500 miles. In some places on the Lower Yukon one bank is invisible from the other. A thousand miles above its mouth it is in places 20 miles wide, including the intervening islands. It is one of the great rivers of the world, and upon its upper waters, within the Arctic Circle, is Fort Yukon, a post of the Hudson Bay Company. At this far-distant post, where tidings from the outside world only reaches once a year, is a Scotch missionary. The British church looks well after its own people. On its banks live thousands who know neither its outlet nor its source, and yet, recognizing its greatness, proudly call themselves the 'men of Yukon.'

"The Aleutian district is the great agricultural and herding region of Alaska, as well as the more noted region of the seal-fisheries. It contains many high mountains, some of them volcanic and emitting steam and smoke. Between them and the sea are rolling hills and meadows. The soil is a rich vegetable mold and dark-colored clays. The climate is moist and warm.

"The greatest cold recorded on the island of Unalaska, by a Greek priest, during a period of five years, was zero of Fahrenheit; extremest heat for the same time was 77°. The average for five years at 7 a. m. was 37°, 1 p. m. 40°, and 9 p. m. 36°. The average of weather for seven years was 53 all clear days, 1,263 half clear, and 1,235 all cloudy. It is very much the climate of Northwestern Scotland.

"It has been proved that oats, barley, and most of the root crops, except, perhaps, potatoes, will do well. Cattle also do well.

"The Sitkan district will raise good vegetables, but it is prominent for its vast lumber and fishery interests. It has a winter climate milder than New York or New Jersey; as mild as that of Washington. The lowest temperature, as reported by the Coast Survey, for 1868 was 11° above, and the highest 71°. Very little ice is made at Sitka, and the snow or slush lies but a few days in the streets.

"In 1870 the first frost at Sitka came in the latter part of November, and the first snow about the first of December—ten inches deep. This melted off by the tenth, and no more came until January. First of April, 1871, spring had set in and garden-making commenced.

"The greatest degree of cold at Sitka from 1870 to 1874 was 6° below.

"At Fort Wrangle, in 1874, the first snow occurred in the middle of December, and Stikine River closed with ice December 15. The greatest degree of cold was 5° below.

"In 1876 to 1877 the greatest degree of cold was 3° below.

"The resources of Alaska are fish, fur, coal, oil, ice, petroleum, amber, lumber, iron, lead, copper, silver, gold, sulphur, &c.

"SETTLEMENTS.

"The principal settlement is Saint Paul, on Kodiak Island. But for political purposes Sitka was made the capital of the Russian colonies in America, and as such has enjoyed a prominence that has made its name as familiar as that of Alaska itself. It has the largest foreign population and the best houses in the Territory. But times are very dull there now, and some of its citizens and trade are removing to Fort Wrangle.

"Cape Prince of Wales and the Island of Alton are the extreme western points of land in the United States—in longitude 167° 59' 12"—as far west from Portland or San

Francisco as the extreme eastern point of Maine is east. Those who would know more of this section should by all means procure 'Dall's Alaska and its Resources,' published by Lee & Sheppard, Boston. It is the standard work on Alaska.

"The native races in Alaska number about 25,000; Russians, 300 or 400; Americans and others, 500. The Indians can be divided into three great classes: the Innuvit, of Yukon district; the Aleutian and Tuskii, of the Sitkan district. And these again are divided up into tribes, settlements, and families. These are largely in a condition of degraded superstition, and liable to all the horrible cruelties of heathenism.

"The old, sick, and useless are put to death with various cruelties and disgusting rites.

"GREEK CHURCH.

"Some of them have been brought under the influence of the Greek Church, but even they have been left largely without instruction.

"Whatever of good is found in their condition is largely due to Rev. Innocentius Veniaminoff, since Greek bishop of Kamchatka. He was the one among all the Russian priests to Alaska that has left an untarnished reputation, and seemed to possess the true missionary spirit.

"At one time the Russian Greek Church had seven missionary districts in Alaska, with eleven priests and sixteen deacons.

"The Russian Fur Company contributed toward the support of the missions \$6,600 annually. Two thousand three hundred and thirteen dollars and seventy-five cents was received from the mission fund of the holy synod, and \$1,100 from the sale of candles in the church, making about \$10,000 annually. The balance came from private individuals. From these revenues the mission churches had accumulated up to 1860 a surplus of \$37,500, which was loaned out at 5 per cent.

"SCHOOLS.

"The first school was established by Shelikoff on the island of Kodiak, the pupils receiving instruction in the Russian language, arithmetic, and religion. This was about 1792. A few years later one was established in Sitka. In 1841 an ecclesiastical school was opened in Sitka, which in 1845 was raised to the rank of a seminary.

"But little was taught in the schools but the rites of the Greek Church and the art of reading the ecclesiastical characters.

"In 1860 a colonial school was opened with twelve students. In 1862 it contained twenty-seven students, only one of whom was a native.

"In 1839 a girls' school was established for orphans and children of the employés of the Fur Company; in 1862 it had twenty-two pupils. In 1825 a school was established on Unalaska Island for natives; in 1860 it had thirty boys and forty-three girls. A school at Adia Island in 1860 had thirty pupils. A school-house was built on the Lower Yukon, but had no pupils.

"Since the American occupation, most of these schools have been suspended, and it now devolves on the American Church to take charge of this large native population, the majority of whom have never heard of a Savior. It is a sacred trust, which God has laid upon the churches to raise the funds by which the Board of Home Missions can send out ministers and teachers that shall give these people both secular and religious instruction.

"Passing through Clarence Strait by noon of August 10, we were steaming past a lonely cemetery where a flag of red, white, and black kept signal over a few graves. Half an hour afterward we were at anchor in Etolin Harbor, abreast of Fort Wrangle. This village of one hundred houses is on the northwestern coast of Wrangle Island, at the mouth of the Stikine River.

"Owing to the extensive gold mines at Cassiar, on the Stikine River, it has become the chief business center of Alaska. The Cassiar mines are employing this season about 2,000 men, which creates considerable trade. For this trade Wrangle is at the end of ocean and commencement of river navigation. Five ocean-vessels run between Portland and Wrangle and Victoria and Wrangle, and four small river-steamers run on the Stikine River between Wrangle and the mines.

"Twelve hundred tons of goods passed through Wrangle the past year for the mines, and 1,500 tons were received for the Wrangle market. Receipts of the Wrangle merchants for the year were about \$250,000.

"Estimated cost of private improvements at Wrangle for the past three years is \$75,000. Deposits of gold-dust made with the Wrangle merchants by the Cassiar miners amount sometimes to \$500,000 at a time. Many of the miners make their winter home at Wrangle, and others tarry a longer or shorter time waiting for the steamers.

"These miners are more quiet than the same class in California or Nevada. It is the boast of the English that promiscuous shooting and cutting are not allowed in their mining districts; that the majesty of the law is everywhere asserted.

"The coast of Wrangle and mouth of the Stikine River was first visited by the American ship Atahualpa, of Boston, in 1802, three years before Lewis and Clarke descended the Columbia.

"The permanent population is about one hundred whites and Russians, and five hundred Indians. Besides these there is a large winter population of miners and a floating Indian population of from 500 to 700 more, sometimes being from 2,000 to 3,000 Indians in the place.

"It is on the great highway of the Indians to and from the mines, also to their hunting and fishing. This makes it a central point for the establishment of a mission to the Indians, as parties from several large tribes are almost always in the village. And to this point the providence of God led the Presbyterian Church for the establishment of the first American Protestant mission in Alaska. And the first American missionary was a woman, Mrs. D. F. McFarland, who was on the steamer with me, to take charge of the mission.

"Getting into one of the many canoes that thronged the side of the steamer upon our arrival, I was soon on shore. Mr. J. M. Vanderbilt, one of the leading citizens and friends of the mission, being absent for some weeks, his agent very kindly gave us temporary occupancy of his house. It had a beautiful situation, overlooking the bay, the islands, and the Indian portion of the village, with its dwellings, its graves, and its emblems of heathenism. On the southern sweep of the shore of the bay stands the Indian portion of the village. The beach is lined with their large canoes, from 20 to 30 feet long, made out of one solid log of cedar or cypress. Some of the largest of these canoes are from 60 to 75 feet long and 8 to 10 feet wide, and will carry one hundred people.

"One of these great canoes was on exhibition last year at the Centennial. The operation of making them is thus described: 'Having selected a sound tree, and cut it the desired length, the outside is first shaped, then the tree is hollowed out till the shell is of proper thickness; this is done with a tool resembling a grubbing hoe or narrow adze with a short handle. It is then filled with water, which is heated by throwing in hot stones. The canoe is then covered with a canvas to keep the steam in; this softens the timber, and the sides are distended by cross-sticks to the desired breadth at the centre, and tapering toward the ends in lines of beautiful symmetry. It is finished off with a highly ornamental figure-head, and the bulwarks strengthened by a fancy coveing board.'

"Along the beach, just above high tide, are their houses. These are from 25 to 40 feet square, without a window, the only openings being a small door for entrance, and a hole in the roof for the escape of the smoke. The door is three or four feet above the ground level, and opens on the inside upon a broad platform, which extends around the four sides. The platform contained their rolls of blankets, bedding, and other stores. Some of the houses had a second platform inside the first, and a few steps lower. Then a few more steps down brings to the inside square on the ground-floor, which is also planked, with the exception of about four feet square in the center, where the fire is built on the ground; some few had a small inside room, looking as if it was a portion of the cabin of a wrecked vessel. The walls, and frequently roofs, are made of cypress plank, from two to five feet wide, and two to three inches thick. These planks are made by first splitting the trees into great planks, then smoothing down the planks with a small adze.

"The people have to a great extent adopted an American style of dress. They belong to the Stakhin-kwan family. These inhabit the coast of Alaska and neighboring islands about the mouth of Stikine River.

"Like other Alaska tribes they have several chiefs, one of which is head chief. Upon all public occasions they are seated according to their rank. This rank is distinguished by the height of a pole erected in front of their houses. The greater the chief the higher his pole. Some of these poles are over one hundred feet high. Mr. Duncan, the missionary, relates how upon one occasion a head chief of the Nasse River Indians put up a pole higher than his rank would allow. The friends of the chief whose head he would thus step over made fight with guns, and the over-ambitious chief was shot in the arm, which led him to quickly shorten his stick.

"The Indians are again subdivided into various families, each of which have their family badge. The badges are the whale, the porpoise, the eagle, the coon, the wolf, and the frog.

"These crests extend through different tribes, and their members have a closer relation to one another than the tribal connection. For instance, members of the same tribe may marry, but not members of the same badge. Thus a wolf may not marry into the wolf family, but may into that of the whale.

"In front of their leading houses and at their burial-places are sometimes immense timbers covered with carvings. Those that attended the Centennial will remember such posts.

"These are the genealogical records of the family. The child usually takes the totem of the mother. For instance, at the bottom of a post may be the carving of a whale; over that a fox, a porpoise, and an eagle, signifying that the great-grandfather of the present occupant of the house on his mother's side belonged to the whale family, the grandfather to the fox family, the father to the porpoise, and he himself to the

eagle family. These standards are from two to five feet in diameter, and often over sixty feet in height, and sometimes cost from \$1,000 to \$2,000. Formerly the entrance to the house was a hole through this standard, but latterly they are commencing to have regular doors hung on hinges. Among the Stikines these badge-trees or totems are usually off to one side of the door.

"Over the entrance to one house was this inscription: 'Kooltan, a chief, and Boston's friend.' They call all Americans 'Boston men.'

"Over another was the following:

"Notice by Governor Matthew: That no Chinaman or white man allowed to have lodging in my house. Only for Christ's serviss. By order of Matthew.

"FORT WRANGLE, April 26th, 1877."

"He was one of the chiefs that was converted last winter. He had been a shaman or sorcerer, and had given his house frequently for heathenish rites and devil-worship; now he would give his house to God's service. If God would accept and bless his house he would be very glad. Consequently for some weeks the school was held in his house and the Sabbath worship.

"Learning that a Mr. Mallory, a Christian man, was at Wrangle, he wrote from the mines, under date of July 5:

"I wish to come and see you and be with you in spirit of the church. I am very much inclined to be good and follower of the Lord Jesus Christ. Suppose you will honor my house to preach the word of God. I shall feel most happy.

'MATTHEW.'

"THE SCHOOL.

"Sanntering down the one business-street upon the afternoon of my arrival, I saw an Indian ringing a bell. It was the call for the afternoon school. About twenty pupils were in attendance, mostly young Indian women. Two or three boys were present; also a mother and her three little children. As the women took their seats on the rough plank benches, each one bowed her head in silent prayer, seeking divine help on their studies. Soon a thoughtful Indian man, of about twenty-five years of age, came in and took his seat behind the rude desk. The familiar hymn, 'What a friend we have in Jesus,' was sung in English. A prayer followed in the Chinook jargon, which is the common language of the various tribes on this coast, closing with the repetition, in concert, of the Lord's Prayer in English. After lessons were studied and recited the school arose, sung the long-meter doxology, and recited in concert the benediction. Then the teacher said 'Good afternoon, my pupils,' to which came the kindly response, 'Good afternoon, teacher.'

"As upon the Sandwich Islands, and more lately in old Mexico, so here, God had opened the work in advance of the coming of the usual appliances. And the taking charge of and carrying forward of this work was the object of the present visit.

"The mission school was in full operation, but under great difficulties. They greatly need maps and charts; they are also in great need of a school-house. At the time of my visit they were renting a dance-hall for a school-room. Upon the return of the miners for the winter the hall had to be given up, and the school is now held in a dilapidated log-house. The Indians are ready to help what they can, and those who a few months before were in heathenism gave their names and made their mark to the following subscription-paper for a church and school-house:

Subscription for building a Presbyterian church and school-house at Fort Wrangle, Alaska.

Tribes.	Name.	Amount.
Stikine	Chief Tonatt.....	\$10 00
Do.....	Jun Lewy.....	5 00
Do.....	Mrs. Lewy.....	5 00
Do.....	Miss Lewy.....	5 00
Do.....	Lewy's two children.....	5 00
Do.....	Charley and wife, two blankets, white and green.....	
Do.....	Dick, one blanket, white.....	
Do.....	Thomas Steele, one blanket, white.....	
Do.....	Jennie.....	5 00
Do.....	Jennie's two children.....	5 00
Do.....	Mary.....	10 00
Do.....	Billy.....	50
Do.....	Dan.....	50
Do.....	Sarah, two blankets, blue and green.....	
Do.....	Susau.....	1 00
Do.....	Jack.....	50
Do.....	George Blake.....	2 00
Do.....	Billy Lewy.....	2 00
Cassiar	George.....	5 00
Do.....	George's wife.....	5 00
Do.....	George's boy Sam.....	5 00
Do.....	Paul Jones, Jr.....	50
Yarko	Pat.....	50
Hydah	John.....	1 00

Subscription for building a Presbyterian church and school-house, &c.—Continued.

Tribe.	Name.	Amount.
Tsimsheans	Harry	\$1 00
Do.	Louis	1 00
Do.	Thomas	1 00
Do.	George	1 00
Do.	Moss	1 00
Do.	Shaw	1 00
Do.	Philip	1 00
Do.	Nelly Miller	50
Do.	William Dickinson	25
Clawock	George	50
Do.	Mary Ann	1 50
Do.	Sarah M. Dickinson	25
Sitka	Kate	1 00
Do.	William Stephens, jr.	50

"In addition to the money and blankets, they would also do much of the work. They will need for the mission premises a thousand dollars from abroad. Shall they have it? Special contributions for the Wrangel Mission can be sent to Sheldon Jackson, Denver, Col. It is the call of God's providence. Who will respond?"

EXPENDITURES BY RELIGIOUS SOCIETIES.

The amounts expended by the several religious societies in the Indian service during the last year, so far as reported, are as follows:

Society of Friends	\$2,000 00
American Missionary Association	950 00
American Board (Congregational)	17,072 35
Presbyterian Board of Missions	10,724 28
Protestant Episcopal Indian Commission	48,151 27
American Baptist Home Missionary Society	8,000 00
Southern Baptist Home Missionary Society	4,000 00

REPORT FROM THE AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

MISSIONS AMONG THE INDIANS.

Our missions among the Indians have received a new impulse during the last year. We have among various tribes twelve missionaries, of whom four are white. Besides these we have a general missionary, Maj. G. W. Ingalls, who has spent the greater part of the year in the attempt to awaken in the churches of our denomination a deeper interest in this branch of our missionary duty. His labors have demonstrated a very general readiness on the part of our people to respond to claims which have been too much overlooked. The preaching of the gospel has been attended with manifest blessings among the Christian Indians, and has been successful among the wild Indians beyond. A remarkable missionary spirit has been awakened in the Indian churches, and has been fostered and organized by the beautiful labors of the late Mrs. Rogers. It is an imperative necessity of Indian evangelization that it should be accompanied and supported by schools. To these the board desire to give larger attention. Among the Creeks are many colored people, formerly slaves, now adopted into the tribe, and a school for them, for which an appropriation has been made by the tribe itself, ought to be established without delay. In respect to the civilizing processes of missionary labors among the Indians, the board are resting hopes upon the home mission movement among the women of our churches, who will find an interesting and important field for their labors in the christianization of Indian homes.

The newly awakened interest in these missions, now so widely manifested, is among the hopeful signs of the times. It will be the aim of the society to bring these missions into better organic form, and to give them such direction as shall serve to promote not alone the spiritual welfare of these children of the soil, but to aid in the work of their civilization, so humanely intended by the government and people of the United States. The following is a recent letter from the Rev. Daniel Rogers, general missionary among the Cherokees:

TAHLEQUAH, C. N., INDIAN TERRITORY, May 21, 1877.

The past three months has been a time of hard work and constantly pressing cares. During about two months of the quarter the weather has been favorable for my work. Three or four weeks of the time heavy rains or high water prevented me from taking long journeys, and also prevented large religious gatherings. The field, as you know,

is a large one. During the past three months I have traveled eight hundred and seventy-five miles—the larger part of this distance on horseback.

There are now seven Cherokee Baptist churches, one Delaware, and three among the freedmen in the Cherokee Nation. Of these I have visited all that I could. My plan has been to visit them, as far as possible, during the time of their monthly, or, as they call them, their two days' meetings. Larger numbers assemble at such times. Several native preachers always attend these meetings. I have always good attention while preaching. Sometimes deep interest is manifested at these meetings. On one occasion thirty-five or forty expressed their desire to become Christians. I have usually preached three times myself at these gatherings. After preaching each time, generally through an interpreter, one of the native preachers has followed, preaching in Cherokee.

From the reports of the native preachers who are commissioned from the Home Mission Society, you will see that there have been additions to the churches. Some are now waiting baptism. I have baptized none myself. I think it better, unless especially requested by candidates, that the pastors of the churches administer the ordinance. At Tahlequah, where I have a regular appointment on the second Lord's day of each month, one is now waiting baptism. Others, we hope, will soon go forward in obedience to the Saviour's command. There seems to be a deepening interest. Some are anxious about the salvation of their souls. We need a house of worship *very much*. A very neat chapel could, I think, be erected for \$500. But nearly all who are members of the Baptist church here are poor. They cannot do very much toward building, yet I think all would be willing to do what they are able. Tahlequah is an important place—the capital of the Cherokee Nation. There ought to be a Baptist meeting-house here.

I feel encouraged in my work. The pastors of the churches are active and seem in earnest in the discharge of duties devolving upon them. We have some noble men among our Cherokee preachers. The more I become acquainted with them, the more highly I esteem them. Many of the licensed preachers have regular appointments; some of them traveling long distances to preach, although they receive no pecuniary compensation.

There is, to be sure, great need of an advance from the present standing of the churches to a clearer knowledge of divine truth and a more faithful obedience to the Saviour's requirements. Yet the heaven is at work. This is ground for encouragement. The awakening of a missionary spirit is, as it seems to me, an encouraging feature. Interest in the spread of the gospel abroad is opening the way to greater prosperity at home. "Give, and it shall be given unto you" is the divine law of Christian growth. Obedience in helping, by the means which God has given, to carry out the import of the great commission of our Lord secures rich spiritual blessings in return.

The sisters in the churches here are doing nobly in their mission societies. One of these societies meets every week. They work awhile, knitting or sewing, and then have a prayer meeting. They have already completed a bed-quilt and some other articles of clothing, which are now for sale—the proceeds to be used in missionary work. A president of one of these societies brought me \$1.60 a few days since. Another sent me \$2.70. They wish this to be used in helping to send the gospel to the Indians of the plains. With the amount above mentioned I also inclose \$6.60, the amount of a collection taken at Tahlequah a few Sabbaths since for missionary work in this nation or among the wild Indians. Total, \$14.50. Several of the women's missionary societies have some money on hand which has been collected, but they have not yet sent it to me.

We are struggling here, in our weak, humble way, to hold up the banner of Jesus, and proclaim the glorious news of salvation to the lost and perishing. God, in his mercy, has done much for this people, but much yet needs to be done before these churches are self-sustaining. Pray for us.

The Committee on Indian Missions, through Dr. Moss, presented the following report:

"The history of the Indians, since the possession of their territory by the whites, has been to a large extent a history of wrongs and cruelty and sufferings endured by the wild, weak aborigines and inflicted by the strong intruder. But not altogether such. There have been some bright spots, illuminated by the Christian devotion which has carried the light and life of the gospel into the dark recesses of the American forest, and by the divine grace which has changed the savage into the saint. And from the day when Roger Williams found hospitable welcome among the Indians around the waters of Narragansett Bay, the American Baptists have borne an honorable part in the work, too feebly prosecuted and too greatly hindered, of christianizing and civilizing this dispossessed and maltreated people.

"It was the earnest hope of President Grant, in the early years of his administration, that his "peace policy," in dealing with the Indians, might become so established before the close of his term of office, and show itself in such good fruits, that his suc-

cessors could find no occasion or possibility of changing it. President Hayes has already declared himself as heartily wishing to pursue the same methods. The characteristic of this "policy" and method, as you are aware, is that the national government looks almost wholly to the various Christian denominations for the education and civilization of our Indian wards. And here again, having respect to our labors and our record, the government has laid upon us a responsibility and set before us an opportunity greater than those which have fallen to our Christian brethren of any other name. Of the 300,000 Indians now enumerated in the several tribes, fully 70,000, or about one-fourth, are committed to our care. Most of these are semi-civilized at least, wearing our style of dress, living in houses, and supporting themselves by their own labors. They are connected with five different tribes; but not less than half the adults and perhaps three-fourths of the children speak the English language. Among these we have 100 churches and 6,000 communicants—89 of the churches and 5,000 of the communicants being found in the Indian Territory, while the remainder are mostly in New York and North Carolina. We have also the highly gratifying intelligence to communicate that during the past year 10 new churches have been established and 500 conversions reported. Keokuk, the chief of the Sac and Fox tribe, with his son, have announced themselves disciples of Christ, and the first Christian church among his people has been organized.

"In Utah, Nevada, and Arizona there are about 10,000 wild Indians intrusted to us, among whom there is neither missionary nor teacher. And a wild Indian, it must be remembered, is a heathen of the most ignorant and degraded type, with all the squalor, immorality, and brutality which ignorant paganism or heathenism can imply. These, as well as the partially enlightened of whom we have spoken, must be provided for. These Indians need, as do all people in the process of receiving the gospel, native teachers and preachers; and to receive these they need white Christian teachers and preachers to lead in the great work and to establish training-schools. They further need a few devoted Christian women, who can go where no man can go with safety and without suspicion, to reach and rescue their red-hued sisters, just as Christian women are reaching and rescuing their sisters in Burmah and India in a like wretchedness and thralldom.

"This work is obligatory, even if it were not in itself full of encouragement. But there is great good and great promise in it. The wild Indian is deteriorating and dying out, while the christianized Indian is improving and increasing; and while the soul is saved and the mind quickened and developed, the nation's debt to these dependent and helpless original owners of our soil is thus in part discharged. We are doing less than we ought, less than before the war, much less than some of our Christian brethren of other denominations. An annual expenditure of less than \$5,000 seems very meager when compared with our ability or our duty or the returns for our work. Your committee would therefore urge upon our churches everywhere the necessity of enabling the Home Mission Society to do all that it desires to do in maintaining our present advantage, and in pushing forward our evangelistic and educational work as vigorously and as efficiently as possible."

The regular missionary labors of the American Baptist Home Mission Society during the past year have been restricted to the five nations embraced in the Union Agency. Incidental to these labors some of the missionaries of the society have extended their preaching to wild tribes contiguous, and in some instances with remarkable effect. The total number of our missionaries in the Indian Territory during the year has been thirteen, of whom six were white, five Indian, and two colored men adopted into Indian tribes. The amount of money expended on these missionaries during the year was somewhat over \$5,000.

The society has raised during the year \$1,050 for the erection of plain houses of worship for Seminoles and for Sacs and Fox Indians, and these houses will soon be erected.

Four of the missionaries have been employed in teaching as well as preaching, but none of their schools have been under the direction of this society. Five Indian young men are in process of training in Eastern schools for service in the ministry among their people, and five young women have been placed by our missionaries under similar training in preparation for missionary school-teaching. The amount of money expended on these young men and women is \$1,100.

This is not the whole amount of missionary labor performed by the Baptist denomination among the Indians of this agency. The missionaries of the Southern Baptists are independent of this society. These missionaries, it is understood, have been sustained at an expense of several thousand dollars.

The number of Baptist churches in the Territory is 88. The total number of church members in communion is 5,056. The increase in such members during the past year has been 450. The number of Sabbath-schools is 48, with 1,345 scholars. The number of Sunday-school officers and teachers is 139, and the benevolent contributions of the Sunday-schools amount to \$373.48. It is a recognized difficulty in the establishment and maintenance of Sunday-schools that teachers of proper character cannot be ob-

tained in adequate numbers. The moral and religious standard of day-school instruction is not equal to the necessities of Sunday-school instruction.

The Indian Baptist churches are distributed among the tribes as follows:

	Churches.	Members.
Cherokee	15	1, 100
Creek	37	2, 357
Choctaw and Chickasaw	25	900
Seminole	6	300
Delaware	1	210
Sacs and Fox	1	30
Ottawa	1	59
Pima	1	65
Miami	1	35
	88	5, 056

It has been the purpose of the society during the last two years to reorganize its Indian work, and give to it greater efficiency. Some progress has been made in the fulfillment of this purpose, though less by far than had been hoped. The organization of Indian society in the Union Agency restricts missionary operations very largely to methods prevailing among whites, while the average intelligence is greatly inferior. It would be of great service to all other means of progress if the public schools of the tribe could be raised to higher character. An earnest plea from intelligent and religious Indians comes to this society for the establishment of schools of higher and better tone for the instruction of their children. It is worthy of consideration whether an attempt should not be made for the establishment of normal and industrial schools, under the patronage of the government.

A special interest in the christianizing and elevation of the Indian population of the country has been manifested in the Baptist denomination during the past year in the formation of women's home mission societies, having missionary work among the Indians for a principal object. These societies are now in their infancy, but it is hoped will be able by another year to report progress in their work. It is a striking fact that the formation of these societies began among Indian women.

The condition of the colored people in the Union Agency, who are Indians by adoption, makes a strong appeal for sympathy and help. When the funds of this society will allow, it is in contemplation to aid this class among the Creeks by the establishment among them of a school adapted to their condition. The Creek Council, it is understood, has made a grant of \$3,000 for the erection of a building for the purposes of such a school.

For the purposes of this statement a bare outline is given. The communications of missionaries abound with illustrations of the importance of this branch of Christian endeavor, and give hope of the gradual rise of the Indian tribes under the influence of Christian teaching.

Yours, truly,

S. S. CUTTING,
Corresponding Secretary.

To the BOARD OF INDIAN COMMISSIONERS,
Washington, D. C.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (CONGREGATIONAL).

Report of the Dakota Mission, 1877.

This mission has met with a great loss in the death of Miss Whipple, for two years at Bogue. She died while at Chicago, August 11 of the present year. She had been on a vacation of a few weeks and was about returning to her post when suddenly stricken down by typhoid fever. Her period of service was brief, but long enough for her to win the affectionate confidence and esteem of all who knew her.

In other respects the year has been a prosperous one. A new church has been formed at Brown Earth, about twenty miles from the Sisseton agency, of sixty members, mainly received from the neighboring churches. The new church is a colony of those who have abandoned the tribal relation and the government annuities, and have settled on public lands, that they may become American citizens.

Experience is fast showing that the plan of Indian reservations and large annuities is not the best for educating the Indian to independence and self-respect. The success

of the Flandreau colony, established on the eastern line of the Dakota Territory, on the Big Sioux River, is encouraging other movements in the same direction, and petitions have gone forward to Washington to secure homestead rights for the Santee Sioux, as well as for those in the neighborhood of Fort Sully. They ask the privilege of securing homesteads of 160 acres each, on the same terms and with all the privileges of white men. In their petition, signed by 136 men and two women, they say, "The Dakotas are now able to do the work of citizens. Some of us are ministers, some teachers, and some have gone as missionaries to the wild Indian tribes: some are also carpenters, some blacksmiths, some sawyers, some millers, and others farmers. All these kinds of work we are now able to do." A better illustration of the success of missionary effort in developing men it would not be easy to find. The Flandreau colony have more than five hundred acres under cultivation; they own over eighty horses, and one hundred and fifty head of cattle; raised last year 1,100 bushels of wheat, 1,700 bushels of corn, and 4,000 bushels of oats and barley. They live in comfortable log houses, and have the usual conveniences of homes on the frontier. They have a church of 130 members in charge of an able native preacher, more than half of whose support already comes from his own people. Unwilling longer to live in dependence on the United States Government, under the demoralizing influence on themselves and their children of such pauperism, they went out to establish homes for themselves, in the spirit and with the impulse of a genuine Christian manhood, and at once made themselves worthy of the respect and regard of the Christian world. These Sioux are thus demonstrating the power of the gospel as a civilizing agency, and vindicating the character of their race against the aspersions of selfish traders, and of others who have no true interest in their welfare.

It is to be hoped that the measures begun under the late administration of President Grant may be persevered in, with such modifications as time and experience shall show to be needful to the greatest success.*

CHURCHES—SCHOOLS.

There are nine churches connected with the mission, with 576 members. Twenty-eight new members are reported as received on profession of faith during the year, twenty-two of these to the churches belonging to the Sisseton agency. A report just received from the Santee agency states that five members have been added to the church there by profession, and seven by letter, while the native pastor is laboring with better heart and more power in his preaching than heretofore. Regular Sabbath services are kept up at the out-station, Bazil Creek, mostly sustained by the elders of the church. From articles in the "Iapi Oaye" (the Word-Carrier), published monthly by the mission, it appears that the schools among the Dakotas had a larger attendance the past winter than ever before. The report states: "At Fort Sully there has been a large advance in the direction of education. The desire to learn on the part of the

* After the foregoing paragraphs were written, a report was received from the mission which says, on this subject:

"Gathering in and keeping the Indians on reservations has been the working policy of our government for a long time. But the beneficent results which were expected to flow from it have not been apparent after the first years of its operation in any given case. After these first years, its fruits have seemed to be continually bad—destroying the manhood of those under its influence, and landing them in confirmed beggary. * * * But what our wisdom has been unequal to plan, the Spirit of God, moving in the hearts of these savages, has wrought out for us. With Christianity comes the desire for a home, and for the status of men. To be a man is more than to be a chief. Hence they have gone forth from tribal rank and government support, like Abraham of old, 'seeking a country.'

"The success of the first important colony at Flandreau—fully told in the Herald and in former reports—has stimulated another movement of the same kind from Sisseton agency. They have located on the border of Minnesota and Dakota, from fifteen to thirty miles to the south of Sisseton agency. This is known as the *Brown Earth* colony. They now number 120 souls, and have a church of sixty members.

"So far as Flandreau and Brown Earth are concerned, the battle is fought out and their rights are vindicated. But now comes the harder work, so to modify reservation regulations as to give homestead and citizen rights to those who reside thereon. This might be secured by act of Congress for such reservations as Sisseton.

"For Santee agency and Fort Sully the case is simpler. The land occupied by the civilized Indians is not properly a reservation. It is only reserved from market by order of the President. By the 'great Sioux treaty' those who participated in it have a right to take homesteads anywhere on unoccupied United States lands; but while this land which they wish is not entorable at the land-offices, they also are debarred from gaining a title. It seems eminently just that the land that has been reserved for their use as in the case of the Santee reserve, so called, should be secured to them in fee. And in regard to the lands lying all along the great Sioux reserve, on the east side of the Missouri River, which have been withheld from market for the protection of the Indians, this may be said:

"1. The Indians never have understood that they ceded the east side of the river. They still occupy it, and to drive them off will cause trouble.

"2. No other land is open to those Indians on which they may avail themselves of the 'homestead' provision of their treaty. They will not strike off to distant points to take homesteads, as others have done.

"3. It would help to solve many difficulties now before us in the management of the great horde of wild Indians, gathered and to come on to the west bank of the Missouri River, if there was a colony of civilized Indians on the opposite eastern shore, to which all the better disposed could come. It would render possible the advancement of those who wish to be men, and would be a goal set for the wilder mass to reach forward to, until the last savage would have vanished in the citizen."

men has steadily grown, but the most hopeful sign is that the *women* also have been allowed to learn to read. As many as 350 children and adults have been on the school rolls at Bogue Station and its out-stations during the winter. And with the Indian, learning to read is considered as the novitiate looking to the adopting of the white man's religion."

Respecting schools at the Santee agency, Mr. A. L. Riggs reports:

"Our schools go on with unabated success, and our scholars are going forth to teach others. It is becoming more widely understood that this school is of a high grade, giving special advantages, and we have had no difficulty in getting all the scholars we could accommodate. We have at times been overcrowded, and from this time on the struggle will be to keep them back. The news of the new hall for young men has already brought me many applications for admission. If it were finished, and in competent hands, we could fill it at once. In the school-room I have the assistance of three natives—Mr. Eli Abraham, Mr. John Ronillard, and Miss Helen Augie, and of the two ladies of the Dakota Home, each teaching a portion of the day. A night-school was kept up during the winter, with the help of my male assistants.

"The whole number attending the school during the year has been ninety-two. Of these, twenty-seven have been in the Dakota Home, twenty-two in the young men's hall, and forty-one were town scholars. Of those in the young men's hall, seven have been Teton Dakotas, from the neighborhood of Fort Sully, and six Yanktons, from the neighboring Yankton agency. Of those in the Dakota Home, also, five girls were from Yankton agency. The expenses of these boys and girls from Yankton agency are paid by the Presbyterian Board.

"The Dakota Home has been crowded overmuch. Relief will now be had by the building of the much-needed laundry addition, which will be finished in a few days. The Home is fortunate in having two such able and faithful managers as the Misses Shepard and Dodge, while Miss Helen Augie, one of the first pupils, has rendered great assistance."

WORK AMONG WOMEN—NATIVE MISSIONARY SOCIETY.

The work among the women at all the stations is very encouraging, not in the way of book education simply, but in all the arts and usages of civilized life. Miss Collins writes of doing a great deal of cutting, fitting, and basting of dresses, bonnets, coats, &c.—of women bringing the cloths received from the government five and ten miles, for her to aid in making them up into suitable clothing. The Woman's Sewing Society of Ascension Church is spoken of by Dr. Riggs as a wonder in its results. Religious culture is not neglected. The Indian women are anxious to be taught and told just what to do. They frequent the prayer-meetings and show a very commendable desire to improve every opportunity for religious instruction.

One pleasing evidence of the appreciation of the gospel and its blessings is the organization of a missionary society.

Respecting this society the report states:

"The movement began at our general conference, two years ago. It was put into shape at our meeting at Sisseton agency last fall. A missionary, Rev. David Greycloud, was sent out to go where there were no missionaries—to break new ground. He went to Standing Rock agency, Dakota Territory, and at first he received the approbation of the agent there; but a new agent came who was disposed to look after the interests of his church, the Roman Catholic, more closely than his predecessor, and forbade his teaching or preaching there unless he had permission from the Catholic priests. The missionary therefore retired to Fort Sully, where he continued his work most acceptably. He was sustained five months, and then returned to his farm, and his spiritual flock at the Sisseton agency. At our conference last fall \$249.29 was brought in, and one horse" (for this society).

FORT BERTHOLD.

The work at this new station, organized in May, 1876, at a point 250 miles beyond Fort Sully, on the Upper Missouri, has been largely one of preparation the past year. Suitable buildings have been erected, and a beginning made in schools and in religious services. The village in which the missionary has his home is about fifteen miles from Fort Stevenson, garrisoned by United States troops, and contains a mixed population of Gros Ventres, Mandans, and Rees, numbering in all about 1,500. The first two tribes are kindred with the Sioux. The Indians have about 1,000 acres of land under cultivation, though mainly dependent on supplies furnished by the government. The government also pays the salary of a female teacher, and is to build a school-house. From the peaceable character of these Indians, they are generally known as "the good Indians;" but there is abundant opportunity for missionary labors before the term will be applicable in its highest sense.

The mission is indebted to the Bible Society for a new edition of the Dakota Scriptures. The Dakota Bible now contains all but that portion between First Kings and

Job, inclusive. This portion is now nearly all translated and ready for the press. The linguistic labors of Dr. Rigg, in preparing a vocabulary of the Dakota language and in the work of translation, have justly given him a high reputation among scholars. Yet, with little thought of personal reputation, he has labored himself, and given his sons to the work of evangelizing this, one of the most interesting of Indian races, and has seen the rich fruits of his efforts in the Christian lives and well-ordered homes of his spiritual children.

ADDITIONS TO THE FIELD.

The secretary of the mission, at the close of his report, remarks:

"We would call attention to the greater work which is now laid at the very doors of our mission by the gathering of the tribes of Red Cloud and Spotted Tail, and locating them on the Missouri River. Spotted Tail will be located within fifteen miles of the Santee agency, and Red Cloud about forty miles below Bogue Station of our Fort Sully department. We must strengthen the forces at these stations, and then we should be looking to the establishment of new stations."

A MEMORIAL FROM THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS IN BEHALF OF THE INDIAN TRIBES.

To the PRESIDENT OF THE UNITED STATES; to the SECRETARY OF THE INTERIOR; to the COMMISSIONER OF INDIAN AFFAIRS:

GENTLEMEN: At the recent meeting of the American Board of Commissioners for Foreign Missions, at Providence, the prudential committee of the board was directed to call the attention of the proper departments of the national government to the importance and practicability of making such arrangements at an early day as will ultimately secure to the Indians within the public domain the rights and privileges of American citizens.

During the past sixty years the American Board has had a large experience in endeavors to promote a Christian civilization among the Indian tribes. The success that has attended these efforts, notably among the Cherokees and Choctaws prior to their removal to the Indian Territory as well as afterward, and more recently among the Dakotas, furnishes abundant illustration of what may be accomplished for the social and moral elevation of the red man.

The board has treated the Indians as men with the same wants and governed by the same impulses and endowed with substantially the same possibilities of character as other men. Through the instruction and example of their missionary teachers, they have exchanged the habits of savages for the arts of civilized life; they have been gathered into churches, and their children into schools; agriculture and the mechanic arts have been introduced, and in some instances the forms of a civilized government have been adopted and successfully administered.

While recognizing the necessity of the military power to restrain the lawless, and of the reservation system to limit the territory the Indians should occupy, as well as for their protection against unprincipled white men, it is felt that the use of the former could soon be largely dispensed with if proper efforts were made to enlighten and to civilize, and that the latter should have but a limited use in preparing the Indians for the duties and privileges of citizenship. As a means of introducing them into the forms of civilized life, it is felt to be important that the Indians should enjoy the protection of law and be subject to its penalties; that their children and youth be taught, voluntarily or otherwise as the case may be, in the common branches of education, in agriculture and the mechanic arts; and then, as fast as individuals approve themselves worthy of the privilege before a competent board of examination, that they should be allowed to take up land for homestead occupation and be placed on the footing of American citizens, or perhaps have lands assigned them for homesteads on surrendering their tribal relations and gratitudes from the government.

Such a plan, instead of retaining the Indians as perpetual wards of the government in idleness and pauperism, would hold out to them inducements to become self-supporting and independent, and develop a self-respect and a manliness most favorable to the right exercise of the privileges of American citizens.

In view of these considerations and the recent illustrations given by two colonies of Dakotas, one known as the "Flandrean" from the Santee agency, and the other as "The Brown Earth" from the Sisseton agency, of the ability of the Sioux to care for themselves, to maintain agricultural and other industries for their support, churches and schools for their improvement, after the manner of their white neighbors, it is hoped that the petitions now before the government from the Dakotas of the Santee agency and of the Peoria Bottom may be granted, and such a system of dealing with the Indian tribes be matured and inaugurated as shall open to them the immunities and the privileges of Christian civilization.

Without entering into further details, the prudential committee of the American board take the liberty of referring to their last report on the Dakota mission, a copy of which is herewith sent, for evidence in favor of the petitions presented, and to commend to the consideration of the President, the Secretary of the Interior, and the Commissioner of Indian Affairs a line of policy substantially as above indicated, as at once the dictate of humanity and of a wise economy on the part of the United States Government, and as promotive of the best interests of the Indian tribes.

In behalf of the prudential committee of the American Board of Commissioners for Foreign Missions.

N. G. CLARK,
Secretary.

MISSIONARY ROOMS,
Boston, October 23, 1877.

THE SOCIETY OF FRIENDS, NORTHERN SUPERINTENDENCY.

To the BOARD OF INDIAN COMMISSIONERS :

The Society of Friends, having charge of the Indians in what is known as the Northern Superintendency, composed of the Santee Sioux, the Winnebagoes, the Omahas, the Pawnees, the Otoes and Missonrias, and the Saes and Foxes of Missouri, have continued their care of these tribes through the past year.

Impressed with the responsibility resting upon the society in this matter, they appointed, in the spring of last year, Barclay White, the former superintendent, as their special agent to visit the several tribes, with a view of examining their present condition and future prospects, desiring him at the same time to make such suggestions as from his intimate knowledge of the agencies he might judge proper. He was occupied in the service more than three months of the past year, and made a *special* report to the seven Yearly Meetings having the agencies in charge, and on his return addressed a report to the central executive committee, in which he summarized the result of his labors, accompanied by general remarks and by statistics of the population, acres of land under cultivation, &c.

During the past year the society has expended in this service about \$2,000 in cash, besides some supplies furnished to the Indians, the amount of which has not been ascertained.

A prominent difficulty in our progress has been the effort made by politicians to defeat the confirmation of the agents we have nominated, by which means the work has been retarded; but notwithstanding this and other obstacles, we feel satisfied that our labors in the cause have been blessed, and that there is a steady increase in the civilization and improvement of the Indians placed by the government under our care.

The report of our special agent, Barclay White, is so recent and so voluminous, that we respectfully submit it to the Board of Commissioners, in the hope that the valuable suggestions contained therein with regard to Congressional action may claim their consideration.

Society of Friends, Northern Superintendency.

The following is transmitted as a summary of the present condition of the tribes :

GREAT NEMAH.

The Iowas are gradually extending their agriculture as individual inclination prompts them, and dotting their reservation over with tilled farms, without allotments in severalty, particular regard to the government system of surveys, or provision for public highways.

They are generally favorable to schools; with tact and care I believe all of their children may be placed in school.

A faction, inconsiderable in numbers, but having influence in the tribe, combined with outside pressure, has somewhat unsettled them at present, but there are no indications of a tribal desire to remove elsewhere.

The Saes and Foxes of Missouri are not cultivating all of the land broken for them; are drinking much spirituous liquors. White men convicted of selling them drink are nominally punished and repeat the offense. Their head chief, an educated man and a tailor by trade, is a confirmed drunkard. I have suggested to the agent a change of chiefs, but he informs me there are no better men in the tribe. This condition of affairs renders it necessary to educate the children away from the influence of their parents. The school has been patronized by nearly half the children in the tribe, but

at too great an expense of funds, which can be best remedied by placing them all in the school.*

Under the provisions of the treaty dated March 26, 1863, with this tribe the United States agreed to pay the said Indians two hundred dollars per annum for school purposes, out of the fund to be appropriated for civilization of Indians. Of said treaty fund I believe there is now due and unpaid the amount for each year since the date of the treaty, excepting only for the fiscal years ending June 30, 1876, and June 30, 1877. The amount due for the year ending June 30, 1875, was provided for by act of Congress, and forwarded to the United States Indian agent, but as the school-house was not then constructed, the amount remained unexpended at the close of the fiscal year, and by law was covered into the United States Treasury. I believe proper means should be taken to have twenty-four hundred dollars, the amount due and unpaid, secured by act of Congress for the benefit of the tribe, to be expended for the purposes intended by the treaty.

All the Sac and Fox lands have been appraised under instructions from the Indian Department, and the tribe notified by the Commissioner of Indian Affairs that it can send a delegation to examine the reservation of the Sac and Fox of Mississippi Indians, which is south of the Pawnee reservation in the Indian Territory, with the view of removal there if satisfactory to them. The Sacs and Foxes of Missouri have now 14,411^{9/16} acres of land in their reservation. An act of Congress provides for the sale of 6,400 acres; the remaining portion will be ample for their needs.

An advertisement of the Sac and Fox lands now for sale by the register and receiver of the government land-office at Beatrice, Nebr., is herewith attached, by which it will be seen that the construction placed upon the act of Congress of August 15, 1876, is that actual settlement upon the lands before purchase is necessary. This construction of the law has caused such a migration of white persons into the Otoe reservation that it was necessary to call upon the military to remove them, as they took possession of not only the Indians' lands, but their timber also.

There are two objections to such a construction of the law; one is, that it prevents any competition between purchasers, and confines the purchase-money to the appraised value. The other, that it is an injustice to would-be purchasers living at a distance from the lands, who are unable to remove upon them before sale, but would be willing to become actual settlers after purchase. Settlement after purchase I believe to be a proper construction of the intention of the act, for, as the lands are reserved by treaty for the exclusive use of the Indians, remaining so until the sale of them is perfected and laws are enacted to prevent white persons from settling upon them, how can said act be construed to mean actual settlement by whites, previous to purchase, when they cannot so settle without violating statute laws?

It will be noticed, also, that no allusion is made in the advertisement to a credit of "one-third payment in one year, and one-third in two years from date of sale," provided for in the act, if, in the judgment of the Secretary of the Interior, with the consent of the Indians, it is deemed more advantageous. It is my impression that resolutions in council giving the consent of each tribe to such a credit have been forwarded to the Indian Department. These and the Otoe lands are very valuable and should not properly be sold upon other terms than those which will realize for them a full market value. I inclose herewith a copy of the act of Congress providing for their appraisement and sale.†

OTOES AND MISSOURIAS.

The Otoes requesting permission to send representatives to the Indian Territory as a preparative step toward making up their judgment as to the propriety of removing there, the Commissioner replied that they could not do so, but might remove to the Kaw reservation in the Indian Territory, and reside there under their own agent, either as a separate tribe or consolidated with the Kaws. In council assembled they unanimously declined to do either, and passed resolutions expressing their desire to remain where they now are.

The remarks above made regarding the sale of Sac and Fox lands apply with equal force to the Otoe lands. The entire Otoe reservation has been appraised by Commissioners.

Care should also be taken to secure a straight north and south line, as a line of partition between the lands now to be sold and the remaining portion of the Otoe Indian lands, a matter of considerable importance, as the division line will be near the agency buildings.

There is a factions minority in the Otoe tribe who are now giving the agent much trouble, and have been subsisting upon the proceeds from agency timber illegally sold to the whites, which practice will now be stopped by the sale of a three-fourth part of their reservation. They will require care, wisdom, and judgment in their future management.

*There are ninety-eight in this tribe.

†See Appendix.

PAWNEES.

The Pawnees are more healthy than during the last two years. They have received permission to go upon a buffalo hunt. Much prairie land has been broken for them and the bands are scattered over the reservation. The annuity goods and much of the subsistence supplies for this fiscal year had arrived at the agency Eighthmonth 1, 1877.

A contract has been let to a party in Lawrence, Kans., for the construction of a stone building for the accommodation of a manual-labor school at Pawnee agency, the consideration being \$14,200.

OMAHAS.

The Omahas are steadily progressing in population and agriculture. They are honest, tractable, peaceable, and temperate people, slow to change their style of costume and mode of constructing habitations, but rapidly advancing in the arts of agriculture.

A few years ago, an act of Congress was passed, providing for the sale of 50,000 acres from the western portion of their lands, and they were offered for sale; but very few acres were actually conveyed under its provisions. Since then 12,800 acres from the northern part of their reservation have been sold to the Winnebagoes. That law still remains upon the statute-book, but as the Omahas are increasing the acreage of their cultivation, and lands will probably soon rise in value, I doubt the propriety of allowing more of them to be sold at this time.

A large building was constructed as a home for the old and infirm of the Omaha tribe. The object I believed at the time to be good and the building to be needed for the purpose, but it remains unoccupied in the manner intended. Aged and infirm Indians, as a general rule, do not receive suitable care and nourishment in Indian tribes, and I would like to see proper homes established for them at each of our agencies.

WINNEBAGOES.

The adult Winnebagoes are quietly advancing in civilized pursuits and extending their cultivation of the soil, but their \$20,000 brick school-house stands empty, a monument of the Congressional legislation which has closed its doors, while the majority of the Indian youth desirous of reaping the benefits of school education are prevented by the same legislation from receiving proper instruction.

An act of Congress approved June 25, 1864 (to which I have not access at this time), provided, in substance, that the proportion of the Winnebago trust-fund interest that the stray bands of Winnebagoes wandering in Wisconsin are entitled to, shall be yearly set apart for the purpose of purchasing a reservation for them and removing them thereon.

While I was superintendent of Indian affairs instructions were received from the Secretary of the Interior directing me to purchase a reservation for the stray bands of Winnebagoes roving in Wisconsin, and I did purchase one of twenty square miles from the Omahas, to which said roving bands of Winnebagoes, comprising some eight hundred and fifty persons, were removed under a contract made by the Indian Department with one Captain Hunt, of Wisconsin, thus carrying out and completing in its full intention said act of Congress; and yet, although the object and intent of the law has been completed, a large amount of Winnebago trust-fund interest is still annually set apart under the provisions of said law and withheld in Washington. During the last three years \$48,521.67 of the Winnebago trust-fund interest has been so retained under the said completed act, and the reservation Indians, who embrace the entire portion of the Winnebago tribe, who have complied with treaty stipulations, have been deprived of its use. Cannot this matter be brought to the notice of Congress, and such action induced as will protect the law-abiding Indians in their just rights?

SANTEES.

Isaiah Lightner, of Maryland, was commissioned United States Indian agent for the Santees on the 12th day of Fourthmonth, 1877, but under date of April 25, 1877, Commissioner Smith revoked his commission, because when he was commissioned the fact was overlooked "that the Santee agency remained in abeyance under section 1767 of the Revised Statutes until the next session of the Senate, because the Senate had adjourned without confirming any appointment thereto." He was then tendered and accepted the position of farmer-in-charge. Commissioner Smith adds, "The agency for the time being will be under the management of I. G. Gasmann, agent for the Yankton Indians, who has been instructed that you will act as farmer-in-charge under his directions."

GENERAL REMARKS.

I have found all of our Indian agents now in office careful in observing instructions, in making proper expenditure of the funds intrusted to their care, correct in their accounts (excepting occasional errors in official formality), and conscientiously endeavoring to perform their arduous and isolated duty with promptness, fidelity, and to the best of their ability.

A decision of the Second Comptroller of the Treasury, of date May 14, 1877, defining the meaning and intent of the provisions of the fifth section of the act of March 3, 1875, is so different from the previous instructions and rulings of officers of the Indian Department, under which United States Indian agents have acted in the payment of agency employes, that some of our agents will suffer serious loss of property in the final settlement of their accounts in the Auditor's Office, without any neglect or fault of their own, unless relieved by Congressional action. This is a very important matter, and they should be relieved from the difficulty, as their action in most of the cases has been determined by special direction of superior officers.

The Indians whom we have in charge vary in regard to temperance in drinking. The Omahas, Santees, and Pawnees are very temperate. Among the Winnebagoes, Otoes, and Iowas frequent cases of intoxication occur requiring punishment, and the Sacs and Foxes of Missouri are generally addicted to intemperance. Upon the average our Indians are probably more temperate than the same number of the white population of Nebraska.

With the exception of horse-stealing and infidelity to marital ties there is but little crime among them; those mentioned are relics of their late barbarous condition, which care and discreet punishment will probably gradually correct.

Our experience is, that as soon as an attempt is made to civilize a tribe of Indians previous questions of issue are dropped, and its members array themselves into two parties, one composed of those persons who desire to remain in the condition of Indian nomads, the other of such as are willing to adopt the customs and habits of civilized life. Upon the latter class, when in the minority, all kinds of arts and ridicule are used, too often successful in result to retard their progress and bring them back into the ways of their fathers. Could we isolate or concentrate within itself this conservative and sometimes refractory element which now is in the minority in nearly all of our tribes, our labors would be more successful in good result.

The refractory element is constantly unsettling its tribe and looking to a removal to the Indian Territory, not because of any greater facilities for improvement there, but on account of an idea that there they will become more isolated from white people, and thus be enabled to continue, without molestation, the customs and habits of Indians.

I believe that the recent decision of the Commissioner in the case of the Otoe application to send a delegation to examine the Indian Territory, if made a precedent, will be of general benefit to our tribes, viz, to forbid prospecting bands of Indians from wandering over the Indian Territory out of nomadic curiosity, thus continually unsettling their tribe, and confining them to a decision between remaining where they are or locating in the territory upon such lands as in the judgment of the department are proper for them.

The Indians under our care appear to be generally satisfied to remain upon their present reservations. The Santees, Winnebagoes, and Omahas have their lands divided in severalty. The lands of the Otoes, Pawnees, and Sacs and Foxes of Missouri are surveyed and marked by monuments, under the system of land division adopted by the Government Land Office; these divisions of land should as soon as possible be allotted in severalty among the members of those tribes. The Iowas' land should be surveyed and apportioned in like manner.

Improved agricultural implements should be distributed among all those who will go upon and cultivate allotments of land, to be held by them only so long as they properly use and care for them, and taken from them whenever they cease to do so.

The prospect for Indian agriculturists in Nebraska was never more promising than at present, as the great swarm of Rocky Mountain locusts, which last spring hatched over the entire district of country from Dakota to Southern Texas, was almost entirely annihilated by the cold, wet season of 1877.

The contract-cattle furnished to Indians that have come under my observation during this tour are principally of the lean kind, very much composed of horns, hides, hoofs, bones, and the "fifth quarter." As the Indians generally break the bones, boil the meat with vegetables into soup, and consume all the intestines of the animal, they cannot so well as ourselves appreciate the distinction between fat and lean, or good and bad beef, for food; but I have no doubt in my mind that, as far as our tribes are concerned, they would be largely benefited in food and funds by having tribal herds of good stock domestic cattle, and being taught to care for, protect and furnish their meat-supply of food from the natural increase of such herds.

No Indians or other people will advance much in industry and self-support who have full rations of food presented to them weekly. The true incentive to labor is gone, and such provision is a premium on idleness. It may be necessary at some period of time for all tribes, but true wisdom would indicate, that rations should be diminished in quantity as rapidly as the tribe is advanced in the capacity of sustaining itself, and the fund so saved be expended upon implements and other elements of self-support.

Schools are established on each of the reservations under our care, but the children of suitable ages are not all in school. This system is wrong. I have never associated

with a people so slavish to fashion's rule, so tenacious of old-time customs, and as sensitive to ridicule as Indians. Place a hat or bonnet of the best style possible on the head of an Indian female in most of our tribes, and let her associate with her companions so arrayed, and she will become a subject for laughter and ridicule and probably feel as uncomfortable as a white woman would while promenading Broadway or Chestnut street without one. We find innovations of all kinds are very slow in obtaining hold of the affections of Indians. If a few children come into schools, they are considered by their associates in the tribe as degenerating into white people, become a target for ridicule, and soon tire of the new occupation; hence the necessity of placing every child in the tribe, of suitable age, in school, where they will receive such training as will fit them for future usefulness. All should be placed in school, even if compulsory measures are necessary to put them there, and they will then encourage and sustain each other in carrying into practice the useful instruction taught them, and in one generation of such treatment under proper Christian teachers the tribe must become almost regenerated.

A system is adopted in some of our Indian boarding-schools, of allowing the children to go to their parents' homes on Sixth-day evening, returning to the school on Second-day morning; they are in theory boarding-schoolers, maintained at great expense in such schools, because of their supposed greater value over day-schools, yet are actually elsewhere during three nights of each week. I doubt the propriety of such a course, or if a proper care can be exercised over the children of the school by such a practice.

Where industrial boarding-schools can be maintained, I believe a large farm and workshops should be attached to each, and as an incentive to attendance and labor, the pupils should receive one-half of the net profits of their labor, to be invested and held in trust for their benefit, under their immediate care and oversight, in young cattle, implements, or such other objects as are suitable for the future needs and inclination of the party. Such a system, I am informed, is proving eminently successful at the Cheyenne agency.

I find that First-day schools, which have been very generally established at our Indian agencies are in a declining state; some have been entirely closed; others, though regularly held, have lost their vitality. I believe such schools can and ought to be made eminently useful in their results. Is it not possible for Friends, who are active in such schools among white people, to give our agents such practical hints upon the subject as will enable them to make Indian First-day schools attractive to such an audience as does not understand the language of the person addressing it and has never attended a First-day school before?

Perhaps the greatest difficulty we now experience in the proper education of Indian children, is on account of the provisions of the fifth section of the act of March 3, 1875, which restricts the amount of funds payable for labor at an Indian agency to \$6,000 per annum, unless with the permission of the Secretary of the Interior in writing, and in no case to exceed an expenditure of \$10,000 per annum. The provisions of this act closed the Winnebago Industrial School Third-month 14th, 1876. The brick building in which it was held cost nearly \$20,000 four years ago. As it is difficult to conduct the industries at that and some other agencies within the bounds of the extreme limit allowed, it was not possible to maintain the boarding-school in any other way than by avoiding the intention of the act, such as by letting a contract for other parties to conduct the school, boarding, clothing, and educating the pupils; thus changing the agent's payment of government funds from a direct one for labor to a contract-payment.

The Ojibwa Industrial School has been conducted the past year in excess of the amount limited, and the Pawnee Industrial School, when the building is constructed, cannot be conducted by annual salaries while the law continues in force.

Since the passage of the above-recited law, several Indian schools in the Indian Territory have been continued under the contract system, but I am unable to see the distinction between violating law directly and indirectly. The act is certainly one calculated to retard all progress in Indian civilization, but it is a law binding upon the disbursing-officer of the agency, and while it remains so, I believe it would be imprudent and improper for any United States Indian agent to violate the intention of it as construed by the Second Comptroller, the law officer of the Treasury Department. It is a great check upon the advance of our Indians for school-houses to remain with closed doors, but the responsibility must rest upon the law-makers, and every effort should be used by Friends at the coming session of Congress to have such a deteriorating law repealed.

General legislation by Congress on account of Indians, to meet the requirements of special cases, has been a bane to Indian civilization. The laws needed for Indians almost ready for citizenship are very different from those required for roving or recently settled Indians, and yet nearly all laws for Indians are general in their application to Indians, and regulate the actions of all Indians, as most of the laws enacted for Indians are called into being in consequence of the acts of the nomadic or recently settled tribes. Civilized Indians are apt to be degraded or retarded in progress by the provis-

ions contained in them. Why could not Indians be classified as well as cities, when laws are being enacted to regulate and govern them?

A subject of grave importance impends over the Indian tribes remaining in Nebraska, which is a choice between removal to the Indian Territory, or citizenship of their members. The majority in each of the tribes, as far as I can judge of their feelings upon the subject, are opposed to any removal, and some of the tribes are a nut for remaining where they are. But there is a constant outside clamor for removing them, which has its effect upon those who represent the State in the halls of Congress. By this agitation the Indians are kept in an unsettled and uneasy condition, which prevents permanent improvements. The Winnebagoes, Omahas, Santees, and Iowas are nearly self-supporting by the fruits of their industry. In many respects they are fit for citizenship. As far as intelligence, capacity to provide for their families, industry, temperance, and obedience to laws are required for citizenship, they are prepared for that position, but they are not yet educated to such financial ability as to be able to protect their property from avaricious white people; and yet I see no permanency or justice for these people at the hands of politicians, *excepting only as citizens of the United States.*

The time has arrived when Friends should gravely consider this subject. It is the known policy of the government to concentrate Indians in the Indian Territory. Frontier white settlers are constantly encroaching upon their rights and the laws do not protect them as they protect citizens. The Poncas have recently been forcibly removed from a reservation granted to them as a permanent home, under solemn treaty stipulations with the government, without their consent and against their expressed wishes. The Pawnees, lately removed there by their unanimous request, have lost by death within two years after their removal about one-third of their numbers, and are now almost wholly dependent upon the government for sustenance. I firmly believe the Society of Friends will not have accomplished the full measure of the trust confided to its care by President Grant, until it has secured upon the statute-books of the government such laws as will protect its wards in person and property as Indians while they remain untaxed Indians, and give them the opportunity of becoming citizens of the United States with their proportionate share of tribal property as rapidly as their condition will warrant it.

On behalf of the executive committee.

DILLWYN PARVISH.
B. RUSH ROBERTS.
RICH'D T. BENTLEY.

AMERICAN MISSIONARY ASSOCIATION.

RED LAKE AGENCY, MINNESOTA.

The reservation is about 95 miles wide by 115 long. The population at last enrollment was 1,191, besides about 18 whites belonging to the families of the employés. The missionary work continued under the charge of Rev. Francis Spees until January, when the little church was transferred to the Protestant Episcopal board, and two young Indian clergymen were assigned to this field. We are happy to be able to report a good degree of progress in the educational work at this agency, a boarding-school, which was very much needed, having been established and kept in operation for six months.

We make the following extracts from the report of Agent Pratt:

"This reservation contains about 3,200,000 acres, of which 1,000,000 are tillable, the remaining portion being grazing, wooded, and worthless. The timber is pine, with considerable bodies of hard wood. From this hard wood the Indians obtain their sugar. The soil likewise is of superior quality wherever the hard wood grows. The crops which were reported one year ago were of decided utility, not only here but at other points, especially at White Earth, where, owing to loss of crop, our hardy and really excellent quality of corn was of the greatest benefit both for food and for seed. A failure of crops was never known here.

"The crops raised by Indians are about as follows: Corn, owing to an extremely unfavorable season, only 5,000 bushels; wheat, 175 bushels; potatoes, 2,500 bushels; other vegetables, 450 bushels; hay, 250 tons; maple sugar, 40,000 pounds; berries, 300 bushels. They have caught 650 barrels of fish, six thousand six hundred dollars' worth of furs, and woven 750 yards of rush matting.

"*Education.*—Owing to the assistance rendered by the Indian Department I was enabled to keep in operation for six months in the last year a boarding-school, at least in part. Some ten girls were taken into the boarding-house, where they were quickly changed from dirty, ragged little savages, uncouth, wild, and verminous, to clean, neatly-clad young misses, attending diligently to their studies and neatly doing housework and knitting or sewing. The change was indeed wonderful. Unable as yet to

board and keep the boys, they were given a dinner each day they attended school. I deem myself fortunate in having secured the services of Miss Mary C. Warren as teacher. She has had several year's experience in such schools, and is master of both languages, which gives her very decided advantages for the position she fills. The results have been very gratifying, and when the new boarding-house is opened, of which more particular mention will be made under the head of 'Progress,' all the signs indicate a full and successful school.

"*Morality.*—While the Indians are far from perfection, are addicted to polygamy, licentiousness, gambling, loafing, and some pilfering, yet they are superior to many white settlements in this, there is no burglary, highway robbery, murder, riots or strikes. They are more peaceable, having very little quarreling, very kind to the sick and fond of their children.

"*Missionary work.*—This consists of a combined Chippewa and English service and Sabbath-school, besides one or more evening services during the week; also a general visitation and instruction in religious matters at their homes. Thirteen Indians have been baptized and eight confirmed, and others are expecting to receive baptism soon.

"*Progress.*—Among evidences of progress here, may be mentioned the increasing willingness on the part of the chiefs, braves, and others, to engage in manual labor, which is traditionally degrading to a man. Nearly all seem anxious to get employment, and will work well for prompt pay, but living 'from hand to mouth' they dare not do much for themselves in the way of clearing up and cultivating new land, and wait for their wages until a crop is raised. This is one of the most serious obstacles to rapid progress. About three-fourths of them wear citizens' dress, and all would if they had means. They desire stock and are getting a moderate amount. They now have about 150 ponies, 22 swine, 20 head of cattle. They have cleared up considerable land, about 50 acres of new land having been broken for them by government teams this season.

"During the winter the miller with his help cut and skidded over 100,000 feet of logs, near our former lumber-camp, when, owing to a total lack of snow suitable for moving logs, he went some ten miles up Mud Creek and cut 150,000 feet of logs, expecting to drive them down to the lake as soon as the ice left, but owing to lack of snow there was a resultant lack of water, and it was not till the heavy rains in May and June that the logs could be driven to the lake and boomed at our dock. Even then a furious storm broke the boom and scattered the logs.

"I am happy to report the completion of a boarding-house to accommodate our pupils. It is 28x38 feet, two stories high, the upper floor a dormitory for the boys, a wing 24x32 feet one story high, with a good drying-room for clothes on upper floor, and a good cellar. The house is well plastered and has one coat of paint. It can accommodate 20 pupils—ten of each sex—and 30 if deemed advisable. In this school, the boys will be taught not only how to read, write, and cipher, but also to labor at different kinds of farm and shop work; the girls will be taught culinary and household work in addition to their books. In this way we shall make a grand beginning in civilizing and raising to the plane of self-support this interesting people. I apprehend that this is one of the most progressive and important achievements gained since the treaty was made.

"A neat, small, frame house has been nearly completed for the farmer, and a similar one for the carpenter. Several houses are in process of building by the Indians. The mill is now in active operation, cutting out lumber for the Indians."

LAKE SUPERIOR AGENCY, WISCONSIN.

This agency embraces seven reserves: Red Cliff, Bad River, Lac Courte d'Oreille, Lac du Flambeau, Fond du Lac, Grand Portage, and Bois Forte, extending over an area of 838 square miles, and including 526,756 acres. The Indians number 4,630, and their total individual wealth is estimated at \$41,500. Four day schools and two night schools have been maintained, the most important being the Odanah Mission School of the Presbyterian denomination. The reports from this agency are so full and so good that we find it difficult to select the little for which we have space. We will give first an extract from the agent's report, and follow with clippings from the reports of the farmers or teachers at the different reserves.

I. L. Mahan, agent, says:

"The prospects are very favorable for the best crops the Chippewas have ever had. Never before in the history of these Indians have they made such a general effort to plant *all* the seed furnished, and never have they come so near succeeding. Eight hundred bushels of oats, eight hundred and seventy bushels of corn, two thousand six hundred and seventy-five bushels of turnips, five hundred tons of hay, eighty bushels of pease, and over two thousand bushels of potatoes, besides smaller produce in large quantities, it is estimated will be harvested. When told, last fall, that the Indians were to receive the goods and supplies in payment for labor performed on their 80s, they saw in this the answer to their petitions that the government would assist them to clear off and open up farms in this wilderness, and they went to work with

more real enthusiasm than I ever witnessed before, each striving to outdo his neighbor, and all to have the very best crops that hard work and good seed would produce upon not over-excellent soil, and their highest hopes have been realized.

"The schools number seven, five day and two night schools. The one at Vermillion Lake is now suspended for want of a house and a good teacher. By far the most important of these schools is the manual-labor boarding school at Odanah. On the 1st of July, 1876, I inaugurated, at Red Cliff, a system of lunches for the children attending school. This lunch was very plain, bread and butter being all that was allowed. The school was doubled in a few days. The lunches were continued during the year with entire satisfaction. Mr. Baird, of Odanah, made a similar trial of his day school with the same grand result. He issued to each child who had been in attendance all day a little sack containing about a quart of Indian meal. I recommend this plan to the study of those seeking the best mode for securing daily attendance. We have had an attendance upon our schools of two hundred and two children.

"By far the greatest need of this agency is civil law. Indians must be made to feel that there is a power in the government, and that so sure as they tear down and burn up their neighbors' fences, just so sure will they be punished. Give us civil law and power to execute it."

The following from the farmer at Red Cliff gives a lively picture of Indian work:

"As soon as you directed me to commence work on the 80s, every Indian on the reserve was up and ready to bring war upon the tall pines and massive oaks. They seemed as eager to work, and more so, than most white men. I took each Indian who owned an 80, and with two men to help him, set him to work clearing, grubbing, &c., preparatory to planting. Each one had from twenty-four to thirty days to prepare his ground for the seeds, and I am proud to say they did almost as much work in that time as white men could have done. We were considerably detained for want of facilities to get the heavy timber off the clearings. We have only one yoke of oxen, and they were worked so hard that before we had half completed our work they had nearly given out. Our horse-team is a very poor excuse for one, yet they have plowed about sixty acres of ground besides hauling rails for timber and fences. We have built during the past year between five and six miles of fencing, good, strong, and substantial, that will last for years, unless the Indians burn it down during the coming winter, which I have positively forbidden them to do. Each Indian on the reservation has a vegetable-garden of from a quarter to a half acre; everything came up nicely and bade fair for a fine crop, until one bright morning we arose to find the horror of horrors doing the work of destruction. The potato-bug had arrived, and with him the cut-worm and a small bit of a bug a little larger than a flea, that eats a small hole in the stem of a plant and kills it at once. The liberal offer you made for potato-bugs has gotten all the women and children to work, and you can see them up with the sun with a quart can in the potato-field hunting for bugs. I have burned nearly five bushels of the pests.

"There has been a decided improvement in the mode of living in the past year. All look clean and tidy, and the prospects are fair for a civilized people in a short time."

And the following from the farmer at Bad River has not one note of discord:

"I think the civilized Indians have never been so prosperous as at present. They have planted large crops of potatoes, corn, and garden-vegetables, and they have had constant employment in the logging-camps the past winter. A number have sold the pine timber on their allotments, and in nearly every sale consulted me in regard to the price, and I think they have all had the full value of the pine sold. Some have squandered it, but most of them have bought horses and cattle, and some have used the proceeds to improve their farms."

Mr. Robert Pew, the teacher at Red Cliff, writes:

"The number of children of school age residing on the reserve is fifty-eight. Of these, I have on my school-roll forty-seven, and nearly all have attended regularly since I commenced giving them a lunch at dinner-time, unless they were needed at home to work, or were obliged to leave for the hunting-ground or fishing-camp. It is a heavy tax on my time to prepare the lunch, and a qualification in teaching which I have had to learn, for they did not give *instruction in bread-making* at the normal school in which I was trained. The number in attendance this year one month or more is thirty-six. Nine have attended nearly seven months. The chief's adopted daughter has attended seven and a half months. The largest attendance during any one month is thirty-eight. The school has been in operation nine months; the scholars are doing nobly and the parents manifest a lively interest in the school. Chief Buffalo, who is the foremost in school matters, expressed his happiness in meeting the Commissioner and his good lady at the school, and hopes he will repeat the visit next year, so that he can see for himself the advance we are making in civilization."

GREEN BAY AGENCY, WISCONSIN.

This agency includes three tribes, the Stockbridge, Oneida, and Menomonee, with headquarters at Keshena, Wis. It extends over an area of 482 square miles, and

embraces 308,740 acres, and the Indians number 3,030. A special interest connects with this agency in the establishment during the year of a boarding-school among the Menomonees, for which an appropriation of \$5,000 has been made by the government.

The agent writes:

"The Stockbridge tribe, as a rule, are a law-abiding, religiously-inclined people, and their condition similar to that of an equal number of whites in any community. Rev. J. Slingerland, the pastor, is faithful and earnest in his attempts to promote temperance and advance the cause of Christianity. The school has been carried on only six months and the attendance has not been as large as it should be. There is much to contend with, because of the indifference of parents to the higher interests of their children, and progress is necessarily slow.

"The Oneidas sustain two schools, one under the care of the Episcopal, and the other of the Methodist society, as hitherto. These have been but fairly attended, owing, as the parents claim, to their extreme poverty. The teacher of the former reports one hundred and ten children in attendance, with an average of forty-six, while the teacher of the latter reports an average attendance of twenty-six. Rev. S. W. Ford, pastor and teacher of the Methodist society, has done a good work in holding an evening school for adults. We regret that we cannot speak more hopefully of the condition of this tribe, and although we notice from year to year a decided change for the better with a few, who are rapidly approaching the time when they may justly ask for the rights of citizenship, the masses seem content with their indolent life. They, like the Stockbridges, will petition the next Congress for citizenship, but unlike the latter, *as a tribe* they are not ready for so radical a change.

"The Menomonees, about equally divided between pagans and Catholics, have no religious teaching save that of the priest. An attempt was made by the priest to prevent the children from attending the school, excommunicating the parents of those enrolled. As the school must necessarily be unsectarian this interference was promptly rebuked, and he was assured that unless he confined himself to his legitimate work he would not be allowed to remain on the reservation.

"The boarding-school, started this year, was sustained for nine months with W. W. Wheeler, teacher, Mrs. Wheeler, matron, and Miss S. B. Dresser, assistant teacher. The experiment has proved a *decided success*. Commencing with two boarders, who have continued through the year, it increased till one hundred and one names were enrolled with an average attendance of sixty. The tribe are specially pleased with the school, and enter heartily into the erection of a new day and boarding school building, for which an appropriation of \$5,000 has been made by government. This we hope will be ready for use the coming winter.

"There have been the last year two additions to the number of employes stationed here, Miss Dresser, as above stated, and Dr. Samuel J. Marshall from Ohio, who has been seerced as physician. He and his wife prove a valuable addition to the little circle of Christians here.

"There has been less drunkenness than usual, and a decided improvement in the homes of this people. Although the religious privileges are less than those of the other two tribes of this agency, their condition really seems more hopeful. They are docile, tractable, and, although indolent by nature, are ever ready to work when opportunity is offered, that thus they may obtain an honest living. The three tribes have been specially favored the past year in the general good health which has prevailed, and crops, with the exception of potatoes, have been good.

"My experience for three years among a people that for so long a time have been considered as unsusceptible to good influences increases my faith in the Christian policy of our government, and it is my belief that if it is heartily and sincerely sustained by the people, the next decade will witness a decided step in their advance in civilization."

SISSETON AGENCY, DAKOTA.

A change of agency has occurred during the year, Mr. Hamilton resigning and Mr. Hooper only recently taking his place.

The following is from the present agent, Mr. E. H. C. Hooper:

"Having entered upon the duties of agent here as late as the 3d of September, less than three months ago, my report will necessarily be confined to operations and observations during this period.

"On my arrival here I found the Indians had come in from the distant portions of the reservation and were quietly and patiently awaiting the September issue. From conversation with them I learned that they deferred preparing the ground according to their custom until spring; but I found no difficulty in persuading them to go to work at once, and the result has been that three times as much ground has been prepared as ever before at this season of the year.

"The wheat-crop the present season will be only about six thousand bushels, over half as much as is required for home consumption, only two-thirds as much as the lowest estimate made by our farmer in September. This amount would have been doubled

had it not been for the destruction caused by the grasshoppers, though this season they destroyed much less than during the three past years.

"There are quite a number of cases where the Indians have threshed upward of two hundred and fifty bushels each, and many from seventy-five to one hundred and twenty-five bushels, while a number of twenty-five-acre lots were not cultivated this year for want of seed. Considerable corn and some barley and oats, together with garden-vegetables, were also raised. And in a short time, with an average season for crops, they ought to be able to support themselves without any government aid, and can be made to do this if proper instruction and encouragement are given.

"*Churches.*—There are five churches on the reservation where preaching is maintained and Sunday-school service held regularly every Sabbath, and a school-house on the northern portion of the reservation where the same services are held on alternate Sabbaths. In addition to these places, a sermon is read every Sunday afternoon at the room of the manual-labor school. The children from this school attend the morning service at Good-Will Mission church, in company with their teacher, and constitute a majority of the scholars at this Sunday-school. All of these places are as well filled with attentive listeners as the average of churches in the white settlements. And I take great pleasure in stating that so far as my observation extends, the Sabbath day, as one of rest from all secular employments or amusements, is strictly observed by the Indians here.

"*Schools.*—The boarding-school appears to be increasing in numbers and will soon be filled. Assurances have been given me by the chief that he would insure 20 to 25 scholars for another day school in a house originally built for this purpose if a teacher could be provided. (This would not interfere in any manner with the boarding-school or be detrimental to its success.) I have made a request of the department for funds necessary for this purpose. I am satisfied that the importance of educating their children is being appreciated by the Indians, and they are more willing to have them taught the English language than heretofore, and if the necessary funds for the payment of teachers can be provided, if for only six months in the year, I think the vacant school-houses on the reservation might be well filled, except perhaps during the planting and harvesting season."

S'KOKOMISH AGENCY, WASHINGTON TERRITORY.

This agency extends over an area of eight square miles, containing 4,987 acres, and the Indians number 825.

The agent writes as follows:

"The past year with us has been fraught with the usual vicissitudes of life on an Indian reservation. Previous to the settlement of the Presidential election it was up-hill work. So much uncertainty existed in the minds of both employes and Indians that there was no enthusiastic interest in anything. With the Indian, a person is entitled to respect and obedience in proportion to his apparent power. As the agent's tenure of office seems uncertain, just in that proportion is he considered of little consequence. It is the same with all about him, and his and their moral and religious influence wanes in the same ratio. Upon the final adjustment of this question, a new impetus was given to all departments of improvement, and during the spring and summer work has been encouraging and pleasant.

"The school has been somewhat crippled by the long delay in appropriations and the reduction of \$300; still the attendance has nearly equaled that of last year, with certainly as much progress in studies. Religious interest has been awakened, especially among the children, in an unusual degree. A weekly youths' prayer-meeting has been observed, maintained chiefly by the boys, eight of whom take part in leading and carrying it on. At Dungeness the Indians during the spring and summer maintained regular Sabbath services among themselves, and are doing exceedingly well both morally and industrially.

"The greatest need of those on the reservation at present is a good individual title to their lands. Great labor is required in clearing land and rendering it available for agricultural use. It costs not less than \$50 an acre to clear and subdue the land. For the Indians to do this willingly, when they have no security that they will not ultimately be driven away and lose their labor, is more than white men would do. Any influence that can be brought to bear to induce government to pass suitable laws for their protection in this respect, would be effectual labor for their benefit. Soon the treaty will expire. If by that time the Indians have no individual ownership in their lands, they will many of them leave the reservation and lose the good of the past six years of toil and labor. Their present condition is hopeful, but in such soil the roots do not run deep, and it needs the protection of good surroundings and influences to prevent the storms of Satan's vengeance from uprooting all the good."

The following incidents in connection with the church at S'Kokomish are furnished us by our missionary there, Rev. Myron Eells:

"A young man, twenty-two years old, a full-blooded Indian, but brought up by a white step-father, and whose home was thirty miles away, had been in our school less

than three months. Before he came here in January last he had never been in school or in a church in his life. He had saved his money that he might attend school. He was very studious, persevering and attentive to religious teachings, and I frequently held conversations with him on religious subjects. The day after one of our church meetings, he was found quite desirous of uniting with the church. He had felt like saying so at the meeting, but it being the first of the kind he had ever attended, he did not have the courage to do so. It seemed best that he should not wait longer, as he was soon to leave school not to return till the next winter, so another church meeting was held, which voted to receive him. His own was the first baptism he had ever witnessed, and that was the first communion at which he had ever been present.

"In my last I spoke of some smaller school-boys who had become interested in religion. At first, there were only three boys who came to my house, and they hardly dared to pray where any one could hear them. They talked privately with the other boys, and one or two more came to the meetings, but still they were almost afraid to pray for fear of the sport that might be made of them. But they grew more courageous and asked to go to the church so that all the children, both boys and girls, might attend, as they wished to pray with them and show them that they were not ashamed to be known as Christians. What began with three has grown to be a prayer-meeting of twenty, with a dozen often taking part in prayer. They sometimes open the Sabbath-school with prayer, or lead a children's prayer-meeting, and, lately, they have taken a new step. They wish the older Indians to become Christians, and write letters to them to induce them. The desire of one boy for the conversion of his father, who is now a medicine-man, is very noticeable, not only himself writing to him, but asking the other boys to do so. If these boys continue in the way they have begun, I know no reason why they should not be admitted to the church before long.

"During my recent visit to Duginess, I found evident progress there. Two or three of the Indians are on probation in my mind for church membership, their head chief being one of them. They intend before winter to build a church, and it will be done chiefly by their own contributions."

As to the general condition of these tribes, we can only say that the last few years show an improved administration of a fundamentally bad policy. The Indian agents have, as a rule, been honest and better men than they once were. One agent has during the year resigned. With this exception the agents nominated by the association have remained and been acceptable to the government and approved by us.

The Indians have received their rations with fuller measure and more equitable distribution than perhaps ever before. But all the while the disabilities under which they live are very great. The inducements to give up their roving life are very few. Until the Indian can as easily and as securely obtain a sound title to the land he improves and the house he builds as the white man we can hope for but little general and permanent advancement in his condition. The whole system of reservations and of rations, of dealing with the Indians by treaty and by law as tribes and not as individuals, is the greatest obstacle in the way of their advancement and absorption. To separate the good Indians from the bad; the settlers from the vagrants; the peaceable from the law-breaking, is well-nigh impossible until they shall be brought to individual responsibility and dealt with one by one.

Meanwhile we are doing what we can. Two missionaries have been in our employ the past year, and two churches maintained by them. The church at Red Lake has been transferred to the Protestant Episcopal denomination. Five schools have been maintained at our agencies and two hundred and eighty-seven children have been gathered in them for instruction, a large increase over the former year. A free lunch of the simplest sort has been found a valuable inducement to regular attendance.

Patient labors to civilize and christianize have met with encouraging though varying success. More lands have been cleared and sown than before, fences have been built, and simple forms of industry have been prosecuted.

We are doing but little for the Indian, and that little at great disadvantage, but that little tells and pays. The American people need a more enlightened wisdom for the management and a more earnest zeal for the evangelization of these earliest dwellers in the land.

Thus we are working to uplift into a Christian manhood the people of these three oppressed races, mainly in our own land. The problem is the same in all, though the factors vary. How can they be secured in the possession and enjoyment of their rights? How can there be implanted in them the seeds of a new and better life? How can these classes, dangerous through ignorance and neglect, be transmuted into good and useful citizens? The welfare of these races not only, but of our whole land, depends upon our reaching the right answer to these questions and upon the faithful fulfillment of our duty to them in this light.

Rev. George M. Boynton read the report of the committee on Indian missions.

"The committee to which was referred the work among the Indians submit the following report:

"The American Missionary Association has not attempted to do a large or general

work among the American Indians. Requested by the Secretary of the Interior to nominate fit men to fill six Indian agencies, the association accepted this responsibility. Further than this, it has only undertaken the Christian church and school work in these agencies where they were not already in operation under the auspices of other organizations. Of these, the mission at Red Lake agency has been given over into the hands of the Protestant Episcopal Church under Bishop Whipple.

"Two churches with thirty-seven members, and five schools with 237 pupils, sum up the work of the association, at an expense during the last year of only \$950. In proportion to the limited effort and expense, the results are gratifying. The school attendance has increased, and some among the boys and girls have shown the influence of their contact with Christian truth and life. Progress is evidenced in morality and the arts of civilized life; and what is most significant, manual labor is coming to be considered more and more honorable—fit for men and not for women only—and the Indians have done more sowing and reaping, more work on farm and in forest, than ever before.

"It is a question in the minds of your committee whether this limited work may not be wisely merged in that of the American Board of Commissioners for Foreign Missions whenever the way shall appear open for such a transfer, that the American Missionary Association may concentrate its thought and effort upon the almost unlimited wants of its great Southern field.

"In regard to the general relations of the government and of the Christian people to these earliest inhabitants of the land, your committee would say, in brief, there has been long enough an 'Indian question' in this land unanswered, and it is high time that the Indian question should give place to an 'Indian policy,' fixed and consistent.

"The fact as to the diminution or increase in numbers of this people is not clear enough to affect the outlook. That they are fewer than they were a century ago is indisputable, but some of the best authorities assert that for the last twenty-five years their numbers have actually increased. Certain it is that the lessening has not been where they have been taught the arts of civilization and have learned to live like those who have come into the possession of their lands.

"The one essential condition that the Indians may become a civilized and Christian people is that we first come to consider and recognize their individual manhood. The tribe has been regarded as the unit with which the nation has had to do. That unit should be henceforth, as with other races, the individual. This must include a recognition of individuality in the matter of responsibility to law. To obey or to receive the penalty of disobedience should be the alternative for every man. It includes his individuality of rights, and especially the right to labor (which, though often unappreciated, is yet the best inheritance of our race), and the right to secure the results of labor. On some of the Indian reservations even they have been refused the privilege of cutting and selling timber. 'No general law provides that Indians shall select allotments in severalty,' and his title to a homestead, earned by his own industry and built by his own hands, is always dubious and insecure. It includes his individual claim to that which alone can make him a man indeed, the right to education and instruction in the Christian faith.

"Public opinion needs to be formed in these directions, until the pressure shall come through it upon those who make and administer the laws, until this great end shall have been reached.

"A most significant statement made by the Hon. John Q. Smith, late Indian Commissioner, in his last annual report, is worthy of a constant remembrance, that our Indian wars have cost more than all the foreign wars in which the nation has ever engaged. But the question is not of spending or saving money or of killing or not killing the Indian. The command of Christ is to the Christian people of this land that they carry the gospel of light and love to these men of a common humanity."

PROTESTANT EPISCOPAL INDIAN COMMISSION.

In accordance with the action of the Board of Missions at its last meeting, the present report of the Indian commission is for the eleven months ending September 1, 1877. The period has been marked by progress and, it is believed, by substantial growth, in every department of our Indian mission work. The correspondence of the missionaries and teachers and ministering women engaged in this work with the office of the commission has borne frequent testimony to the improvement which they have been permitted to see in their respective fields of labor, and to the consequent cheer and comfort which such evidences of the Divine blessing on their efforts have brought to their hearts.

The report of the missionary bishop of Niobrara, to be presented at this meeting of

the board, will show that the past year has been exceptional in the large gains secured and in the positive advances made in the extended jurisdiction committed to his care. The work has called for an unusually large amount of personal service on his part, and has required in its performance several long and toilsome journeys; facts which are here mentioned simply as evidence of the increasing demands made by an expanding missionary enterprise. For the details of these labors and of the present encouraging state of the Indian work in the Niobrara field, the commission refers with much pleasure to the report of the missionary bishop.

The progress and condition of the work in the other parts of the field intrusted to the oversight and care of the commission will be found set forth in connection with the present report.

RECEIPTS FOR THE WORK.

The aggregate of receipts from all sources, for all purposes, during the eleven months covered by this report, is \$54,106.27. Of this sum the amount received from the church was, for general purposes, \$35,755.44; and for special objects, \$6,424.59; from the relief fund of the board of missions toward the debt of the commission, \$5,971.24; temporary loan, \$2,000; and government appropriation for schools, per Bishop Hare, \$3,955.

In this connection it may be of interest to see at a glance the amount of contributions for mission work among the Indians, year by year, since the organization of the commission. These amounts are exclusive of government appropriations:

From January 1, 1872, to October 1, 1872	\$27,543 68
From October 1, 1872, to October 1, 1873	54,069 16
From October 1, 1873, to October 1, 1874	48,410 37
From October 1, 1874, to October 1, 1875	50,101 21
From October 1, 1875, to October 1, 1876	46,345 10
From October 1, 1876, to September 1, 1877, 11 months.....	48,151 27

These figures represent in part the practical interest manifested by the church during a period of something less than six years in behalf of this branch of her general missionary work. They represent that interest (though largely) yet only in part, for through the whole period mentioned there has been a constant outflow from associations and individuals of contributions in the form of clothing and supplies of various sorts, all tokens of Christian sympathy with the work and with the laborers, and all helpful, both in a material and moral way, to the recipients in their far-off fields of service.

SCHOLARSHIPS IN THE INDIAN BOARDING-SCHOOLS.

The interest of parishes, Sunday-schools, and individuals in the Christian education of Indian children, as specially provided for by scholarships in the boarding-schools in Niobrara continues unabated. These scholarships, each representing an annual payment of \$60, now number over one hundred, of which three have been endowed by the contribution of \$1,000 each, for which the treasurer holds the necessary securities. Of these three, two have been endowed by individuals. The funds for the third were contributed the past year by members of the various associations of Christian women, already mentioned, with the view of testifying their esteem and affection for her character and labors by securing the endowment of the Mary E. Hinman memorial scholarship.

The fruits to be looked for under God's blessing as results of this form of Christian beneficence are already becoming apparent. The missionary bishop, in a brief note to the secretary under date of April 23, 1877, says: "Thirty-one were confirmed here (Yankton agency) yesterday; several of the girls of Emmanuel Hall and of the boys of Saint Paul's School being among the number. *Laus Deo.*"

INDIAN MISSIONS IN MINNESOTA.

The statistics of these missions are given at the close of this report. An examination of them will show that the work in this part of the Indian field has been enlarged during the year. The two native deacons ordained by Bishop Whipple in the summer of 1876 went in the following winter to the Red Lake agency, eighty miles north of White Earth, and started a mission there among a large band of Chippewas. The first fruits of their labors in this new field were seen in the recent confirmation of seven Indians by Bishop Whipple at the Red Lake agency.

The number of native clergy in Minnesota was increased by the ordination, in July last, of two deacons at the White Earth mission. It is an interesting fact in connection with this event that one of these deacons is the son of the Rev. J. Johnson Emmegabow, our Indian presbyter, whose long-continued labors in behalf of his people have made his name familiar and endeared in many households throughout the church. This case of a father and son among our native clergy is exceptional. The feelings of the father at the ordination of his son found expression in a letter to the secretary in such language as this: "Last Sunday was the day of our greatest joy—to see my son ordained deacon, with the son of our head-chief. Now, dear brother, having seen this, I feel like saying, 'Lord, now lettest Thou Thy servant depart in peace.'"

A brief statement of the mission in behalf of several small bands of Sioux remaining in Minnesota, among whom an Indian catechist employed by the commission is laboring, has been kindly furnished by the rector of Gethsemane Church, Minneapolis, and will be found appended to this report.

THE BISHOP-WHIPPLE HOSPITAL.

The physician now in charge of the hospital at White Earth, entered upon his duties there on the first of January last. His report, to be found at the close, is for the time between that date and September 1, 1877. This period has been one of unusual healthfulness at White Earth, and hence the comparatively small number of Indians who have had occasion to seek the benefits of the hospital.

PONCA INDIANS.

It has been for some years the purpose of the government to remove the Poncas from Dakota. This purpose has been effected within the last few months, and the Poncas are now located in the Indian Territory. Their agency was one of a number in Dakota intrusted by the government to the supervision of the Indian commission, and it is the wish that that supervision follow the agency to the new quarters and be continued. The whole matter, including the educational and missionary needs of the Poncas, is now under advisement.

UNOCCUPIED FIELDS.

The commission has not ventured to undertake mission work, during the past year, among the Shoshones in Wyoming, or in the Indian Territory. There has been no lack of willingness on its part to do, in these cases, what ought to be done; but the means at its command have not been such as to warrant any going beyond the large field in which mission work at many points was already in operation, for whose support it had to make provision.

A NATIVE MINISTRY.

The number of our native clergy is now eight—five in Minnesota and three in Niobrara. Of native candidates for the ministry, the number in Niobrara is nine, and in Minnesota five. The commission cannot but regard these as among the most encouraging facts in connection with the work of Indian evangelization. They serve to show that here among our tribes of red men the practice of the Christian church from the beginning, and all over the world, is finding a fresh illustration—the practice, namely, of raising up a native ministry, enabled to speak to their own people, in their own tongues, “the wonderful works of God.”

CONCLUSION.

While it has much cause for thankfulness and encouragement in view of the success which has attended its labors during the year, it is but right for the commission to say that it has been and is seriously embarrassed in its plans of operation by the unsettled and uncertain policy of the government. This keeps it back from giving to the work that comprehensiveness and permanency so necessary to its complete and final success. Some of the difficulties alluded to are spoken of, somewhat in detail, in the report of Bishop Hare. But the commission must labor on in faith and hope, and do the best it can under the circumstances in which it is placed.

RESOLUTIONS.

In accordance with the action of the board in 1875, the commission append to their report the following resolutions:

Resolved, That the success which has attended the efforts to relieve the commission of the pecuniary embarrassments which so burdened it at the beginning of the year calls upon us to thank God and take courage.

Resolved, That the steady and even rapid progress of this branch of our missionary work, as shown in the prosperity of the schools already established and the calls for others, in the numbers confirmed and admitted to the holy communion, in the increase of a native ministry and of candidates for holy orders, and in the general improvement of the Indians in morals, intelligence, and civilization, inspires the highest confidence in the work itself, and demands from us a full recognition of the Divine favor and blessing.

Resolved, That to strengthen and enlarge the work now in successful operation and to improve the opportunities for establishing new stations and missions among tribes not only ready to receive but earnestly asking for the ministrations of the church, require and should receive the cordial co-operation of the clergy and laity throughout our whole communion, and call for an increase of offerings and labors and prayers in behalf of this heathen race now dwelling among us.”

On behalf of the Indian commission,

ROBERT C. ROGERS,
Secretary and General Agent.

MISSION TO THE SIOUX.

The catechist, George W. St. Clair, has pursued his studies for the ministry at Seabury Divinity School during the year, making monthly visits to Mendota, and occasional visits to Shakopee and Red Wing, where small bands of Christian Sioux are located. He has also ministered to the band residing at Faribault. He has acted as interpreter for the clergymen in whose parishes these bands are located.

Thirteen Indians were presented for confirmation at Saint Peter's Church, Shakopee, by the Rev. C. T. Coer, whom the catechist had aided in preparing for the rite, and three in Christ Church, Red Wing, by the Rev. Dr. Watson. The Indians at Mendota have made their monthly communion in Gethsemane Church, Minneapolis.

Valuable boxes of clothing have been received from the Dakota League in Massachusetts, for distribution to these Indians, and a box of clothing from the same source for the family of the catechist. This expression of interest and sympathy is gratefully appreciated by these Indians.

There are now bands of Christian Indians in Saint Peter's Parish, Shakopee; the Cathedral, Faribault; Christ Church, Red Wing; Good Shepherd, Saint Paul, and Gethsemane, Minneapolis. The clergymen of these parishes do what they can for their spiritual and temporal improvement. These Indians are without annuities from the government, and support themselves by their own industry. They are industrious, temperate in their habits, quiet and respectful in their demeanor. The ladies of Gethsemane church always provide a feast for those at Mendota on Christmas and Easter days, and at the Harvest Home festival. There must be at least one hundred communicants among the Indians in Minnesota.

FIFTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF NIOBRARA, 1877.

To the Board of Missions of the Protestant Episcopal Church:

Thanks be to God, the year has been one of unexampled prosperity in the Niobrara mission. The boarding-schools, always a great satisfaction, have been during the past year in better condition than ever before. The attendance at the day-schools, and the results of our efforts in this line, show a decided advance. Our congregations have been larger. The desire for schools and churches among the tribes not yet reached is decidedly on the increase. One hundred and eighty-three infants and one hundred adults have been baptized. Twenty-seven Santees, eighty-two Yanktons, eight Yanktonais, twenty-one Upper Brulés, and thirteen white persons have been confirmed. Seven natives and one white have been admitted as candidates for holy orders, the present number being eleven. Our native clergy have been doing well, and have been a great comfort to us. One Yankton has been ordered deacon, the first of his race ever admitted to that office. One Santee and one white deacon have been raised to the priesthood. Better than all, perhaps, not one clergyman has been lost to the mission by death or removal, and this has been true for four years last past, with the exception of the case of the Rev. R. A. B. Ffennell, shot by a hostile Indian while faithfully discharging his duty. In all our hearts grows the conviction, too, that if the present policy of the government, which is better than any known before, is adhered to, and the educational and missionary work be persevered in, there is every reason to hope that the whole Sioux Nation, some forty thousand in number—some of the wildest Indians on this continent—will, however humble their vocation as a race, at least become a peaceable people, and realize in their measure what those should be who have become "fellow-citizens with the saints, and of the household of God."

Ignorance, indolence, barbarous, even savage, life frown on us from every side, it is true; but as illustrations of the better side of things, I may mention these facts. Among the Lower Brulés, where a missionary effort four years ago was relinquished in despair, so ugly was the temper of the people, the church and schools are now, at least apparently, in high favor. Even at points far distant from our missionary centers, where every imaginable difficulty confronted the missionary, such as the mission at Spotted Tail agency and near the Cheyenne River agency, at least something has been accomplished. I confirmed twenty-nine in August at the former mission, and Mr. Swift has baptized forty-eight native adults at the latter during the year, through whom, we trust, much will eventually be done among the dense masses of unreached heathenism which surround them.

The Santees, many of whom were implicated in the Minnesota massacre in 1862, are to-day as quiet a people as are to be found on the face of the earth. The Yanktons, who ten years ago kept the white employés who dwelt among them in perpetual alarm by their outbursts of violence, are now very generally settled down in log-houses of

their own construction, and attend places of Christian worship to the number of five or six hundred every Sunday.

The Yanktonnais five years ago pulled down, as tokens of ways which their wild nature disdained, the log houses erected for some of them by their agent, and derided schools. They have since then put up about one hundred log houses with their own hands, and the chiefs who were most hostile to the church have within a month or two publicly avowed themselves in its favor.

Our annual convocation served, too, not a little to rekindle our zeal. The twelve clergy of the mission and the catechists or lay-readers, fourteen in number, were present without exception, besides native deputies from every one of our thirteen stations. Several hundred other Indians attended the convocation, some of them intelligent members of the church, and others wondering men who had heard of it and were curious to see what it really was. As many as eight different tribes were represented, and the travelers had come all the way from two to fifteen days' journey over the prairie to be present.

Strange expectations are in the bosoms of many of those who seem most anxious for the church. Some conceive that where the holy house is erected, there the people will find a sure abiding-place, because, as they imagine, the holy house can never be pulled down. Some think that where the holy house is, there the government will distribute rations the longest. Some of those who seem most hopeful disciples, when they learn what the church really is, go back and walk no more with Jesus. Some baptized persons are so clogged with evil preconceptions and bad habits that they do the church no honor. But these Indian Christians are as worthy, considering their opportunities, as we are, considering ours. How can we cast a stone at them? And however unreasonable and absurd the expectations and demands of the Indians whom the church has not reached, that is a hard if not a bad heart which is not moved with compassion for them, because they are as sheep without a shepherd.

Toward the improvement which I have attempted to indicate, many influences have co-operated; for God moves His forces along many lines. The area over which the Indian can wander has been circumscribed: the agents appointed by the government, on the nomination of the Indian Commission, have been men of character; the operations of the Army, though some things have been done over which I have grieved, have tended to cow the lawless and have told powerfully in behalf of order; and the Spirit and the Bride have been among this poor people, carrying and commending to them the truth and grace of Christ.

ABSENCE OF LAW.

But much as there is to encourage effort in behalf of the Indians, one evil results from their contact with civilization so malign that one sometimes questions whether the evil which civilization has brought is not greater than the good. Civilization has loosened, in some places broken, the bonds which regulate and hold together Indian society in its wild state, and has failed to give the people law and officers of justice in their place. This evil still continues unabated. Women are brutally beaten and outraged; men are murdered in cold blood; the Indians who are friendly to schools and churches are intimidated and preyed upon by the evil-disposed; children are molested on their way to school, and schools are dispersed by bands of vagabonds; but there is no redress. This accursed condition of things is an outrage upon the One Lawgiver. It is a disgrace to our land. It should make every man who sits in the national halls of legislation blush. And, wish well to the Indians as we may, and do for them what we will, the efforts of civil agents, teachers, and missionaries are like the struggles of drowning men weighted with lead, as long as by the absence of law Indian society is left without a base.

NEW CHURCHES.

Three new churches have been erected during the year, all of them neat and churchly looking structures. Christ church, Lower Brulé agency, cost \$1,300, was the donation of an unknown friend. The Church of Saint John the Baptist, Lower Camp, Crow Creek reserve, cost \$1,500, was built by the Society of the Double Temple, of New York, to whose generosity we also owe the Church of our Blessed Redeemer, Santee, built four years ago. Saint Thomas's church, at the Crow Creek agency, cost \$700, was the result of the generous contributions of the agent and other white people at that agency, assisted by some of their friends.

SANTEE MISSION.

From this mission first sounded out the word of the Lord to the Sioux Indians. It has been more fruitful in lay evangelists this year than ever before, and never has their work commended itself more to me and to the people to whom I have sent them. A number of promising young men received from Mr. Hinman, during the last winter, special instruction to fit them for this evangelistic work, and at my request four of them, under the lead of their missionary, made a two months' missionary tour during

the summer among the wilder tribes; a party of young Christian Yanktons have been out on a similar expedition, and the good results which have followed the work of both parties have proved afresh what valuable adjuncts these native helpers may be made.

Saint Mary's boarding-school for girls is a model of order, neatness, and good management.

YANKTON MISSION.

The Yanktons number over two thousand, and the mission among them is the chief mission of the jurisdiction. Quiet progress has marked the work here in all its departments. The boarding-schools (Saint Paul's for boys and Emmannel Hall for girls) have been carried on with more economy and greater efficiency. Three of the four Yankton young men who have been at school at the East have returned to their people and are spending among them to good effect, as catechists and teachers, the knowledge which they acquired in their absence. The fourth enters Trinity College, Hartford, this fall. Rarely have four young men turned out in a way more calculated to comfort their missionary father and to satisfy those who provided for their schooling than these four, rescued from heathen ignorance by the Rev. Mr. Cook.

PONCA MISSION.

The Poncas were removed last spring to the northeastern part of the Indian Territory. Though they have thus passed out of my jurisdiction, the government still intrusts the supervision of their agency to the Episcopal Church. So far as the Poncas know anything of religion it is as it is presented by our church. Many of the children know some of its hymns. Some of the people have been received into the church by baptism. The church, having assumed the place of a mother to them, is bound to follow them with her motherly offices. This duty seems to me the more imperative because the apparent imminency, ever since I have been bishop, of the removal which has lately been effected and other hinderances have prevented me from providing for their religious instruction as efficiently as I wished, and because they especially need Christian care now that they are surrounded by the peculiar perils to body and soul which always attend the removal of Indians from a northern to a southern home. I trust that the Indian Commission will follow them with the same solicitous care which they extend to the Indians of Niobrara.

YANKTONNAIS MISSION.

The work on this reserve is yet of humble proportions, but a vast deal of misconception and opposition has been lived down; two day-schools have been in successful operation; the boarding-school has doubled the number of its inmates; five infants and seven adults were baptized during the past year. Last October, for the first time in the history of the tribe, the rite of confirmation was administered (eight persons being confirmed), and last April, for the first time, Yanktonnais Sioux came together to break bread and show forth the Lord's death.

The boarding-school at the agency is under the efficient care of Mrs. M. E. Duigan.

LOWER BRULÉ MISSION.

The behavior of the Lower Brulés has greatly improved during the past eighteen months. Their desire to better their condition seems sincere. They take great pride in the church-building which has lately been put up for them by the mission and in the two school-houses erected by the government. We confidently look for a harvest of souls, but the time is not yet.

CHEYENNE RIVER AGENCY MISSION.

The people of this agency are upon the border which lies between the better-disposed and the more defiant and warlike tribes, and during the war which the government has been waging with the Sioux who resist its authority, they have experienced, good and bad alike, the evils which in such circumstances ordinarily fall to the lot of border populations. I have never doubted, however, that the issue would be good, and I have to record now that better order has prevailed during the past year among the Indians of this agency than ever before, that the schools have been better attended, and that the congregations have been larger. In these tokens, and in the baptism of 48 adults and 15 infants, Mr. Swift sees the reward of his five years' self-forgetful labor and of the fidelity unto death of his late associate, Mr. Fennell.

UPPER BRULÉ (SPOTTED TAIL) MISSION.

The existence of a considerable half-breed population near the Spotted Tail agency afforded me an opportunity two years ago of beginning a mission in the center of the largest gathering of Sioux which is to be found upon this continent. They number now over 7,000, and are among the most turbulent of our native populations. From this central mission I hoped the good work would gradually extend, as the wild people became habituated to some of the restraints of civilized life and perceived the benefit

of schools, and there is every reason to believe it will. When the mission was begun, the missionary found white men and the Indian women with whom they lived, and their children, many of them grown to adult age, steeped in an ignorance worse than heathenism. School or church there was none.

Among many discouragements, the work of the missionary and his helpers has been crowned by a full church, a regular attendance at day-school of 150, the baptism during the past year of 42 infants and 17 adults, and the confirmation of 29 persons.

RED CLOUD MISSION.

I was on the eve of beginning school and mission work at this agency three years ago, when the government at my request put up a school-house; but the disturbed condition of the people and the prospect that the agency would be removed seemed to render delay advisable, and nothing was done. Upon a recent visit, however, the time seemed to have come for immediate action, and early in September the Revs. Luke C. Walker and John Robinson left the Missouri River, with instructions to begin school and mission work without delay. All that they can do at present among the six thousand restless, untutored beings who are gathered on the boundless plains which surround the Red Cloud agency will be but as "a handful of corn upon the mountains." Bnt, please God, by hard work and many prayers, the fruit of their effort shall yet "shake like Libanus."

THE BLACK HILLS (OF DAKOTA).

This now famous gold-bearing district of our land lies within my missionary jurisdiction. Many of the thousands who pressed into it, attracted by the hope of easily-gotten wealth, have left it disappointed; but the permanent value of the mines seems to be ascertained, the capital necessary to work them is flowing into the country, and the population which remains is fast suiting itself to the conditions in which it finds itself and becoming settled. I feel deeply that this is an important though difficult field for our missionary effort. Are there in the church two clergymen, of robust health, good sense, ready sympathy, and earnest faith, who will offer for this work?

CONCLUSION.

The sketch of the work committed to my oversight which I have thus made and the tabulated statistics which are appended will, I trust, give the members of the board of missions a clear idea of the Niobrara mission and provoke them to continue to it their tender care and to join with the missionaries in the field in thanksgiving to our Father in Heaven that He vouchsafes to show that it is "not His will that" even such "little ones" as the Sioux "should perish."

The points in this report which seem to me to demand the especial attention of the board are those presented in the paragraphs headed, respectively, "Absence of law," "The Dakota prayer-book," and "The Ponca mission."

Respectfully submitted.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

CROW CREEK MISSION, September 11, 1877.

PRESBYTERIAN BOARD OF MISSIONS.

Two young ladies, Miss Brown, a member of the Tallahassee church, Creek district, and Miss Baldwin, a member of the First church, Dayton, Ohio, are now reported as missionaries of the board in the Creek mission, and their work is highly commended; they were previously engaged as teachers by the mission. In the Chippewa mission Mr. Henry Blatchford was ordained in August by the presbytery of Lake Superior, and installed as pastor of the church of Odawah. Three Chippewa converts were at the same time taken under the care of presbytery as candidates for the ministry. The meeting of the presbytery at the mission station was an occasion of great interest to all parties, its members, the missionaries, and the native Christians. Mr. Blatchford is a Chippewa Indian, whose early education was obtained in the missionary school at Mackinac, under the instruction of the Rev. Mr. Ferry. After many years and various changes, Mr. Blatchford has been led to engage in the best work, and great hopes are cherished of his usefulness among his own people. Among the Dakotas a native minister has been installed as pastor of the church of Flandreau by the presbytery of Dakota, with excellent prospects of usefulness; he succeeds another native minister, who was a stated supply, and not a pastor, as was erroneously printed in the last report.

It is with much regret the board has to report that no additional ministers have been

obtained for Indian work. There ought to be at least another minister among the Dakotas, and one among the Nez Percés—both requiring swift laborers under circumstances of special urgency and encouragement. In other tribes also, if the men and the means of their support could be secured, the board would gladly enter upon new evangelizing work, particularly in the large tribe of the Navajoes, and among the Apache bands, the Pueblo villages, and two or three bands of Utes, with which the nomination of their agents gives access for the employment of teachers and missionaries. Most of these unevangelized Indians live far distant from the settled parts of our country, and it would require a large pecuniary outlay to support missions among them, while it is difficult to obtain the services of suitable laborers. It is indeed a self-denying life they would have to lead, in a great degree deprived of the usual advantages of civilized society, and in some cases not free from danger. But these Indians should not be allowed to pass from this life without being made acquainted with the way of salvation.

The usual evangelizing work seems to have been faithfully conducted by all the missionaries. Dr. Williamson, the oldest of their number, is still engaged in the work of translating the Scriptures into Dakota, as his main employment, though he spent two months on journeys for mission work. His visit to Odanah was highly valued by the Chippewa laborers. During the last year the first book of Chronicles was added to the portions previously translated. Though in his seventy-eighth year, he performed more labor last year in translating the Scriptures than in any former year. Mr. Hamilton, next in age and length of service, continues his earnest work for the Omahas. During a part of the year he was subject to serious illness, but he has since been able to resume his labors. The other brethren have been laborious in their respective fields, and the ladies of the missions have all been fully occupied with varied work in the schools and in visiting Indian women and children. Mrs. Robertson, among the Creeks, herself the daughter of a missionary, the late Mr. Worcester, of the American board, and knowing the Creek language almost as if she were a native, is able to render indispensable service in translating the Scriptures, hymns, &c., into the Muscogee; during the last year she was engaged in revising the translation of the Acts of the Apostles. A new edition of the hymn-book is called for; it is used by both the Creeks and the Seminoles. The knowledge of the Chippewa language possessed by one of the young ladies who is a teacher at Odanah, and who is a daughter of the respected missionary of the board formerly at Grand Traverse, Michigan, gives her ready access to Indian families, which she is glad to improve.

The educational work of these missions has been continued as in former years, but marked, perhaps, with better encouragement. In the Creek manual labor boarding-school, the attendance is always full; forty boys and as many girls are selected and supported by the Creek council, and their progress is watched over by trustees. This school has in past years been a means of great good to the Creeks; some of its scholars are now among the principal men of the tribe, and one of them has lately been ordained as a minister by the Presbytery of Neosho. The Seminoles should have a similar school, and their leading men desire the board to take the charge of it; but the want of funds has caused delay. Among the Chippewas, Omahas, and Dakotas, the schools are conducted as heretofore; the schools at Odanah, however, are marked by increased interest. The plan of giving a lunch to the day-school boys and girls there secured more scholars and a regular attendance, while it proved to be a good work of charity to the poor. Part of this expense was met by a small grant from the Indian agent. In the Dakota schools at Yankton agency and two outstations 81 boys and 64 girls are enrolled. In the Omaha Mission, Mr. Hamilton speaks of from 20 to 30 boys and from 20 to 25 girls. In the Chippewa mission the boarding-school contains 11 boys and 12 girls; the day-school, 31 boys and 10 girls. In the former the boys are taught "tending stock, milking, preparing wood for fuel, thrashing grain, pressing hay, &c., under the direction of the mission farmer and his assistant; and the girls sewing, knitting, ironing, and general housework"—all in addition to the school lessons. In the warmer months, the boys engage also in garden and field work. Toward the expense of the boarding-school, for clothing, board, and tuition, the government appropriates \$100 for each scholar, payable through the Indian agent. A primer, or first reader, in English and Chippewa, is needed for the use of this school, and probably one will be prepared by the missionaries; but at Odanah, and in all Indian schools, the use of English receives special attention. It need hardly be added that in all these schools the greatest care is given to the religious instruction of the scholars. This is ever the chief thing; all besides is tributary to it, or rather flows from it, in the estimation of the teachers, and in some cases in the happy experience of their pupils. Mr. Robertson gave a special account of a young Creek boy, who was compelled to leave the school at Tallahassee by illness, and who soon afterward died, but on his death-bed made a joyful profession of his faith in Christ. No report is here made of the Seneca schools, as they form a part of the common-school system of the State of New York; nor of the Creek, Seminole, and Omaha day-schools, which are supported by the Indians themselves.

The returns of the Indian churches are shown in the following table:

	Received on profession.	Whole number.
Senceca Mission:		
Cattarangus		134
Allegany		74
Tonawanda	3	28
Tuscarora	6	20
Chippewa	2	52
Omaha	4	39
Dakota:		
Yankton agency	10	} 204
Flandreau	3	
Creek	21	53
Seminole	14	60
Nez Percé:		
Lapwai		200
Kamia	22	470
Spokan	17	429

The returns of the Nez Percés and Spokane communicants are taken from the last minutes of the general assembly, as stated in the statistical columns, page 395. The board had no missionaries among those tribes last year. Its former reports of converts made mention of persons who had been baptized and admitted to the sacrament of the Lord's Supper, but who in most cases had not been organized as churches. In matters of this kind, the counsel and action of presbytery become of special value, and it is understood that the Presbytery of Oregon has this subject under advisement. The board learned with great regret the departure from this life during the year of the Rev. William J. Monteith, a venerable member of the presbytery of Oregon. Making his home in the latter years of his life with his son, the agent of the Nez Percés, he became greatly interested in the spiritual welfare of the Indians. Though not connected with any board, he gave much of his time to the service of the Nez Percés, and by his counsels and his faithful labors greatly promoted the interests of the cause of Christ among them. He has doubtless received his reward.

It will be seen in the statistics given above that the labors of the brethren were not in vain in the Lord. There were cases of discipline; no less than seven members of the Seminole church had to be excluded, and one who it was hoped would become qualified for evangelizing work in that tribe sadly disappointed the expectations of the missionary. In the oldest mission, the Senceca, serious cases of discipline had also to be considered. Such discouragements are to be expected; but in general the members of the churches give evidence of being the subjects of Divine grace. The Dakota churches took a new step forward in raising funds, notwithstanding their very small means, and in sending out one of their ministers as a missionary to unevangelized bands of their numerous tribe. In this measure churches connected with the mission of the American board took an active part, and it was deemed expedient to organize a Dakota missionary society for the supervision of the work. The converts preparing for usefulness among the Nez Percés, referred to in the last annual report, are still furnished with some pecuniary support by the board, but no report of their progress has been received. They have been favored with lessons in the Bible and the catechism by Miss McBeth, one of the teachers supported by the government, their religious instruction being under the supervision of the presbytery. Their progress in education will fit them for usefulness as teachers of their people, so that the time given to them by their teacher has been well applied. Eventually they may become qualified for evangelistic work. Journeys have been made by the missionaries in several instances to publish the good news of the way of salvation among Indians who are still ignorant of the Christian religion. The Record of August and of March contains interesting accounts of such labors. The missionary among the New York Indians has a singularly laborious charge, the four reservations under his care being at a considerable distance from each other. His long and faithful service in this field gives him peculiar advantages in his intercourse with these Indians, but he ought soon to have a colleague in his work. Mrs. Asher Wright has been able to continue in the work to which she has been so long and so usefully devoted.

In publications, besides the revision of the translation of the Acts, already mentioned, a small compend of Scripture lessons in Chippewa is passing through the press

of the American Tract Society, prepared chiefly through the effort and sympathy of one of the members of the Presbytery of Lake Superior. The monthly newspaper in Dakota is still continued, and it is now edited by one of the missionaries of the American board, but Mr. John P. Williamson gave much attention to it during the last year. It is regarded with great interest by many of the Indians, and it no doubt promotes their progress in knowledge and Christian experience.

The eight tribes, or remnants of tribes—the Seneceas, Tusearoras, Tonawandas, Chippewas, Ouhahas, Dakotas, Creeks, and Seminoles, among whom this missionary work is conducted—may be described in general as partially civilized, and if not rapidly advancing, yet not retrograding. They are not diminishing, but are rather increasing in number, and if they were placed on lands not in common, but in severalty, held by a title inalienable for twenty or thirty years, no reason is apparent why they should not steadily advance in the ways of civilized life. All they have gained has been owing to Christian and missionary influences, and these are necessary to their progress in this life, and still more essential to their preparation for the life to come. Our church may well feel grateful for the actual growth and the favorable prospect of its missions among them, as briefly shown in this report.

No change has taken place in the relations of the board to the Indian Department of the government. The list of Indian agents, now seven in number—two of the agencies having been discontinued—includes in New Mexico, Mr. Samuel A. Russell, Abiquin agency; Mr. Benjamin M. Thomas, Pueblos; Mr. Alexander G. Irvine, Navajo; Mr. James Davis, Southern Apache; Mr. Frederick C. Godfrey, Mescalero Apache; in Utah, Mr. John J. Critchlow, Uintah Utes; in Idaho, Mr. John B. Monteith, Nez Percés. In some of these agencies teachers are employed by the agents, two of whom are in their present posts on the nomination of the board—the Rev. H. T. Cowley among the Spokans, and Miss S. L. McBeth among the Nez Percés. The Rev. D. F. McFarland, whose name was mentioned in the last annual report, has since entered into rest. Teachers appointed by the agents are employes of the government, and not of the board; their reports properly go to the office of the Indian Bureau, at Washington. Their names do not appear, therefore, as missionaries of the board, though at the outset of its connection with Indian agencies some of them were erroneously so reported. When they are persons of earnest religious character, their influence over the scholars and their parents, and also over others, is of great practical moment. The board would here record its judgment that the peace policy for several years pursued by the government has been attended with good results. It has secured the services of upright and religious men as agents—a matter of great importance. If, in some cases, men not worthy of the service were appointed, they were exceptional cases, and the missionary boards were in all such instances prompt in having them removed and better men appointed in their stead. The board has had reason of thankfulness in the fact that so few of its nominees have failed to give satisfaction in the fulfillment of their duties.

In all its educational measures instruction in English is imparted, and the influence of the missions is directed to prepare the Indians for becoming Christian citizens. They should not too long be kept separate as tribes or bands, but should eventually be merged in our general population. Already this result has been nearly reached in some cases.

Whether any change of administration should be made or not, the board trusts that this Indian missionary work will have a large place in the hearts of our Christian people, and be conducted with prayerful earnestness and with vigor.

SOCIETY OF FRIENDS (ORTHODOX), CENTRAL SUPERINTENDENCY.

To the Board of Indian Commissioners :

The associated executive committee of Friends on Indian affairs respectfully present the following report of the seven agencies assigned by the government to us for the year 1877.

The information as to the condition of each agency has been compiled from reports furnished by the agents.

AGENCY FOR INDIANS IN KANSAS.

Agent, Mahlon H. Newlin, Rossville, Kans. This contains three tribes: Pottawatomes, numbering 450; Kickapoos, 250; Chippewas and Christian or Muncie Indians, 61.

The Prairie band of Pottawatomes, so called to distinguish them from the other part of the tribe which is in the Indian Territory, are in Jackson County, Kansas. They are all farmers, and generally live in houses, though some of them retain the old bark wigwam. Their fences are particularly good, and their farming generally neat.

They have one boarding-school; out of 65 children of school age, 43 have been enrolled at the school; average attendance for the year, 30; 18 read and write understandingly, and work in the first four rules of arithmetic. The school-farm contains 63 acres; crops yield well; 45 head of cattle, 50 hogs, 4 horses, and 300 fowls belong to this farm, nearly all having been raised on the premises. The Pottawatomies have enlarged their fields, and have repaired or built 27 log houses, and have improved their modes of farming during the year.

THE KICKAPOOS OF KANSAS.

They are placed in Brown County, and number 250. There are 55 children of school age. One boarding-school; enrollment 36; average attendance 20; 23 read and write; 15 work the first four rules of arithmetic. The boys are taught farming and the girls housework. The school-farm contains 35 acres; the crops were abundant. There are 3 mules, 14 head of cattle, and 20 hogs on the farm. The moral and religious improvement of the children of these schools is sought to be accomplished by unremitting and conscientious Christian teaching, enforced by consistent example. The schools are conducted on the methods of the better public schools, the pupils are usually diligent, and progress rapidly when they have learned to speak English. They work cheerfully and efficiently.

The members of these tribes all have ponies, some of them cattle and hogs, and those who have not are making efforts to secure them. The agent considers the religious condition of these tribes as greatly improved. There are evidences that some of them have embraced the truths of Christianity; another class of them thus far resist all persuasion and entreaty to adopt Christianity and discard their old traditions and customs.

About one-half of the men do not use spirituous liquors; one-fourth drink if it is placed in their way, and the remainder "seek spirituous drinks on every occasion." There is no law now to punish those who sell drinks to Indians off their reservations. Such sale should be made punishable by fine and imprisonment.

THE CHIPPEWA AND MUNCIE INDIANS

are under the religious supervision of the Moravian Church, and are well cared for. They have good farms, orchards, houses, and a variety of stock. They hold their lands by certificate-title from the United States Government, and desire to become citizens. The affairs of this agency are well managed and the Indians improving.

QUAPAW AGENCY.

Agent, Hiram W. Jones, Seneca, Mo. The census has not been given in the report, except for the Senecas. The Indians numbered last year, Quapaws, 235; Confederate Peorias, Kaskaskias, Weas, &c., 129; Miamis (not citizens), 73; Ottawas, 140; Eastern Shawnees, 94; Wyandotts, 250; Senecas, 235; Modocs, 125; stray Indians, 100; total, 1,381. The number of children of school age, 286. There are three boarding and two day schools.

Quapaw and Modoc boarding-school: Enrollment, 50; in daily attendance, 48. Of these, 23 read and write understandingly; 15 work in first four rules of arithmetic. There is a school-farm of 160 acres, and the boys work upon it. The girls labor in the house. The Friends in charge of this school have formed a church organization with 35 members. About 50 Indians attend meetings on First-days.

Boarding-school for Wyandotts, Shawnees, and Senecas: Enrollment, 113; in daily attendance, 75; 36 read and write; 18 work first four rules of arithmetic. School-farm, 160 acres.

Ottawa boarding-school: Enrollment, 30; attendance, 30; read and write, 20; work in first four rules of arithmetic, 14. Farm, 40 acres; the buildings have been extended, by private means, so as to be much more commodious for the school.

Day-school for Peorias, &c.: Enrollment, 48; in daily attendance, 43; read and write understandingly, 21; in first four rules of arithmetic, 10.

Miami day-school: Enrollment, 17; in daily attendance, 16; read and write understandingly, 12; in first four rules of arithmetic, 3.

The agent reports these schools as in operation nine months of the past year; and he thinks, taking all things into consideration, more satisfactorily than ever before. The pupils have attended more regularly, and the Senecas, who have been averse to education, have had 46 of their children in school out of a total population of 235. At the boarding-schools the pupils have been regularly taught industrial arts. Bible-schools have been in operation at each of the schools during the year; also one at the agency, chiefly for the adult Modocs, several of whom have learned to read the New Testament intelligently, and take great interest in it. The scholars generally have shown a good degree of interest in Bible instruction. Religious meetings are regularly kept up at each school-house, and are pretty well attended. A series of union meetings has been held at several points in the agency, which have been largely attended, sometimes as many as 250 present, and are believed to have been useful.

Earnest efforts have been made in the temperance cause, and the agent thinks drunkenness has decreased, although, according to the government inspector, it is fearfully prevalent among the Quapaws.

No Indian has been accused of crime against a white person. Many of the Indians have enlarged their farms or improved their houses. The Miamis, especially, have been stimulated by their homes being secured to them by law.

The Modocs have worked well, have cultivated 200 acres in wheat and potatoes, and will use 160 acres in addition this autumn. They have 155 head of cattle, and are sober and industrious.

SAC AND FOX AGENCY.

Agent, Levi Woodard, Okmulgee, Creek Nation, Indian Territory. Indians, Sacs and Foxes, 420; Absentee Shawnees, 650; Mexican Kickapoos, 300; Citizen Pottawatomies, 150. These numbers are not strictly accurate, the census having been in progress, but not complete at the time of the report.

Sac and Fox boarding-school: Enrollment and attendance 36, out of 65 children of school age in the tribe. Of the pupils, 19 read and write, 6 work the first four rules of arithmetic, and 14 receive industrial training. There is a farm of 70 acres attached to the school. This school is sustained by the funds of the tribe.

Boarding and day school for Absentee Shawnees: Enrollment 26, of whom six were day scholars; largest attendance for one month, 25; read and write, 5; in arithmetic, none. An addition to the building for this school has been made during the summer, which will admit of 40 pupils being received hereafter. This school is sustained by appropriation from the United States civilization fund for the superintendency, and receives some aid from the Shawnee fund of Indiana Yearly Meeting. There is a school-farm of 40 acres, but none of the scholars are reported as working, but are taught farming at their homes.

The Sac and Fox Indians are very slow to change their habits. Their large annuity permits them to be less in earnest about labor than others. The Absentee Shawnees are continuing to be industrious and self-reliant. Some of them having grown discontented, left the lands assigned them, for some unoccupied lands, whence they will be obliged to return.

The Mexican Kickapoos have remained upon their reserve, and have raised more crops than heretofore. No school has yet been opened for their children, chiefly because of their violent aversion to it.

The agent states that the Indians of his agency have been peaceable, and have gained on the whole this year. The meetings at the agency are kept up, and a native has opened a small Baptist meeting at his own house. The agent desires some one who could visit the people at their houses, and thus promote their industrial, social, and religious welfare.

OSAGE AGENCY.

Agent, Cyrus Beede, Pawhuska, Indian Territory. The Great and Little Osages number 2,300, exclusive of 200 Quapaws residing among them. There is one boarding-school, which has had an enrollment of 170; average attendance, 140; 70 read and write understandingly; 14 work in first four rules of arithmetic, and all have industrial training. The school has been open seven months during the year. School-farm, 200 acres. This school has been conducted with greater efficiency than heretofore, and the order and decorum has been good. During the past year the depression caused by a previous lack of appropriations for the use of the agent, by the prevalence of malarial disease, and by the losses from floods and grasshoppers, has been partially recovered from. The Indians have shown an increased disposition to engage in farming; yet it is only the pressure of necessity which inclines most of the full-blood Indians of the Great Osages to work at agriculture. They would prefer the hunt if the means of subsistence could thereby be obtained.

They still need the restraining influence of government authority to induce them to deliver up those of their number who commit petty thefts, but they have not committed any depredation beyond their reservation this year. Some blankets having been stolen, the agent told them their annuity should be withheld till the thieves were delivered up. This led to a four weeks' search by the chiefs, and the surrender of six men, one a chief. The tribe understand better than ever before the force of law and their accountability to it.

There has been less intemperance than last year, although a border of fifty miles along the State line of Kansas offers free opportunity for them to trade ponies for whisky. Meetings for worship and Bible-school have been regularly kept up at the school. The scholars regularly attend and some adult Indians.

"As a whole," says Agent Beede, "there is a perceptible improvement in the tribe during the year."

KAWS.

These number less than 500. They have one boarding-school, with an enrollment of 59 out of 102 children in the tribe of school age. The average attendance is 56; 51

read and write and 10 work in first four rules of arithmetic. All have industrial training. The school-farm supplies much of the subsistence of the family, including pork and beef.

The Kaws are diseased and slowly decreasing. This condition of health extends to the children, and although the school is well managed its final results are not hopeful. The Indians have increased the acreage under cultivation during the year, and will largely rely on their crops for a living. They are more easily controlled than formerly, more obedient to law, and less addicted to some of their old superstitious customs.

Those Friends who have been with these Indians during the last seven years have been earnest and faithful in their efforts for their good, and any lack of results is largely ascribable to certain evil social customs which do much to undermine all that can be done for them.

CHEYENNE AND ARAPAHOE AGENCY.

Agent John D. Miles, Darlington, Indian Territory. The Indians are: Cheyennes, 2,299; Arapahoes, 1,766—total, 4,065. Besides these, 1,000 Northern Cheyennes recently removed from the Sioux country have just been turned over by the military to the care of the agent.

These Indians have changed very much within two years. Up to that time the Arapahoes had done very little at farming or raising stock, the Cheyennes almost nothing. The last year these Indians have planted nearly 400 acres in corn and vegetables, and are securing a fair crop. Instead of all camping together they have divided into several bands, each with its field, scattered along the North Fork of the Canadian River, and have been so busy watching and tending their crops that they have not held their annual religious ceremony or "medicine." The agent has expelled some bad white men, whose influence was pernicious. The Indians who went out to hunt buffalo had about \$4,000 worth of ponies stolen from them by white horse-thieves, and all the efforts of the agent have resulted in restoring only \$1,100 worth. Those who remained near the agency during the winter have attended the Bible-school held for their benefit, and have been eager to learn more about Christianity.

For some time Agent Miles has desired that his Indians should haul their supplies from the railway at Wichita to the agency. Arrangements have at length been completed by the government, and 60 of these Indian men, with 160 horses and a proper escort of white employes, went recently to Wichita, about 180 miles, for this purpose. They camped near the town, traded robes, &c., for articles they wished, loaded the wagons supplied by the government, and started for their homes without any drunkenness or disorder whatever. Their conduct has received the fullest commendation from the citizens of Wichita. They are to be paid in harness and wagons, which they will use for farming and other purposes. They have had 325 cattle supplied to them for stock-raising, and take good care of them, instead of eating them up as they would have done a few years ago. The women have dressed 18,000 buffalo robes, bought by the trader of white men, he paying the women \$2.50 per robe for tanning them.

The manual-labor boarding-school has had 113 enrolled; average attendance, 112. The building is being enlarged to accommodate 150 pupils this autumn. Of the pupils 62 read and write, 14 work in first four rules of arithmetic. But it is the industrial features which distinguish this school. The girls do housework successfully. The boys have cultivated 120 acres in corn, and 10 acres of garden for the school. The boys get half the crop, and besides work for the agent, taking the place of white employes, for which they are paid. With this money they have purchased 163 head of cattle, 40 hogs, and 3 colts. The boys take charge of and milk the cows; the girls take care of the milk, and have made 90 pounds of butter in one month. Boys tend the agent's herd, mend shoes and harness, butcher cattle, &c. With all this the religious instruction of the pupils is duly cared for, and besides the daily worship they have a Bible-school, conducted with diligent earnestness.

The Mennonites are expecting to send a missionary to labor among these Indians

WICHITA AGENCY.

Agent, Andrew C. Williams, Anadarka, Indian Territory. The total number of Indians, comprising Wichitas, Caddoes, Comanches, Ta Waconies, Delawares, &c., is 1,258. The boarding-school has had an enrollment of 117; average attendance, 95. Sixty-five read and write, 37 work first four rules of arithmetic. The success in teaching at this school has been greater than at any other of our schools. Those pupils who know English when they come, or who come young and thus learn it quickly, make the most progress. Salaries of teachers for 10 months, \$1,500. There is a garden of four acres thoroughly worked by the pupils, which has furnished a large return for the use of the school. The religious instruction of the children has received much attention.

The Indians are cultivating 1,900 acres, chiefly in corn. But the drought makes the hope of a crop small. The government has very properly been decreasing the rations supplied to these Indians, and it would be much to be regretted that a failure of crops should discourage them from efforts at self-support.

The Wichitas, Ta Waconies, Waeoes, and Keechies one year ago were living in one village, with but one log house among their straw wigwams. Now they are scattered about in single families, having built or rented 17 houses. To a great extent the tribal organization has been broken. The Comanches (a small band) have built 8 houses, and opened individual farms. A few of the Ta Waconies have found ponies so liable to be stolen that they have traded their surpluses of them for cattle. The agent desires to foster the raising of cattle as the industry most likely to be successful for them.

There has been no improvement in the administration of law. Indians are dragged before the United States court at Fort Smith, over 200 miles distant, for causes of which they do not at all understand the nature, and are brought before juries of border-men hostile to them; meanwhile the depredations of white horse-thieves go almost unchecked.

Besides the steadfast labors of the Christian workers at the agency, one or more native preachers from the Seminole country have been engaged among these Indians, and 14 have made profession of faith with them.

KIOWA AND COMANCHE AGENCY.

Agent, James M. Haworth, Fort Sill, Indian Territory. The Indians number—Kiwias, 1,090; Comanches, 1,570; Apaches, 325. Total, 2,985. There are 450 children of age to go to school. There is one boarding-school—enrollment 67, attendance 66. Of these 59 had some industrial teaching; 51 read and write understandingly; 9 work in first four rules of arithmetic. The conduct of the pupils and their success in study has been very good, considering how recently they were wholly wild. The Indians have farmed nearly 600 acres in corn, &c., but the season has been unfavorable. The sheep supplied to them in exchange for ponies taken from those who were disloyal during the insurrection have not done well. But the agent has furnished them 360 head of cattle for stock-raising, of which they take good care thus far. Ten more houses are being built for those who will use them properly. The measles in a severe form has prevailed among these Indians, as well as among the Cheyennes and Arapahoes, and a good many of their children have died.

The Kiowas and Comanches have continued to show an interest in Christian teaching. Many of them attended meetings regularly when near the agency. A simple form of church organization was adopted by the agent and his helpers, and besides some whites who had never before made a Christian profession, one Indian was admitted, all of them being satisfied that he was truly Christian. There are several others who are likely to be qualified for such membership before long.

A few of the Indians last year staid away from their great annual medicine ceremony. This year, finding those who had absented themselves did not die, as they were expected to do, more remained away. Many of them respect the first day of the week, some even meeting for prayer when away from the agency at the same time they know their white friends are at worship.

Looking over the whole field, we feel that there has been a gain in civilization among the Indians of our charge. There have been no depredations. They have not left their reservations without permission, except perhaps a few Osages. There has been more done at labor by them, more children have been in school, and the work of the schools has been good as a whole. The stock-raising, the real hope of this people for self-support, is fairly initiated. The enforcement of law has certainly not gone backward, and Christianity has to a small extent gained ground among them.

The meetings for worship and Bible schools at the different agencies have not only been kept up, but have slightly increased in interest and attendance.

A vast amount remains to be done, and every step gained demands new and more comprehensive measures, and no less of wisdom, energy, and enterprise on the part of agents and their assistants; yet, reviewing the past, we can but be thankful for present attainments, and pray for still greater fruits. Most deeply we feel that this is the Lord's work, not one we have sought and initiated, and from Him we look for all good results.

On behalf of the committee.

JAMES E. RHOADS, *Clerk*.

EIGHTMONTH 14, 1877.

STATEMENT FROM THE UNITARIAN SOCIETY.

Two agencies are under the direction of the Unitarian association among the Ute Indians in Colorado.

The larger one, at Uncompahque in Southern Colorado, has recently been put in charge of Mr. Joseph B. Abbott, of Keene, N. H., a man of superior qualifications, having had large and successful experience in the service of the sanitary commission, and having the best commendations from trustworthy sources.

The management of this agency has not recently met our just expectations. But we have every reason to hope that Mr. Abbott will do credit to the service.

The smaller one, at White River in Northern Colorado, has been in charge of Rev. E. H. Danforth and his wife for nearly four years. They have labored faithfully and have won the confidence of the Indians and of their superior officers during the last administration. They have had for a short time a prosperous school, and had succeeded in getting some of the Indians to adopt citizens' dress and to live in homes built for them at the agency. They report the Indians as peaceable and docile, and were heartily interested in their work. But the failure since last May to procure from Rawlins the proper supplies due from the government has compelled the Indians to scatter on their hunting expeditions, and has greatly thwarted all their efforts, until they have become discouraged by the obstacles and their inability to do much, and now desire to resign. At both agencies the land is high and sterile. They have frost every month in the year. With severe winters and drought and caterpillars in summer there is no opportunity for agriculture, and hence little chance for civilization, or for in any way reaching and holding the Indians or their children.

We desire still to co-operate with the government so far as opportunity is offered. The disadvantages of the locality so largely prevent agriculture, settlement, and schools, that our efforts thus far have mainly been confined to securing agents who are honest and humane.

THE PRESENT STATUS OF THE CREEKS, CHEROKEES, SEMINOLES, CHOC-TAWS, AND CHICKASAWS.

The following communication from Mr. J. M. Bryan, for forty-five years a resident of the Indian Territory, gives a hopeful view of the progress of the five tribes in the arts of industry and civilization.

The Board of Indian Commissioners do not indorse his views upon the question of a territorial government for the Indian Territory, believing as they do that neither the Cherokees nor any other Indian tribe can expect to live long within the United States and be independent of its government, but that eventually its laws must be exercised over them and recognized by them.

"In education, morality and religion, farming, stock-raising, and the various mechanic arts, these five tribes stand on nearly an equal footing, though there may be a slight difference in favor of the Cherokees. I do not know that history gives any account of any race or nation that ever advanced as rapidly in civilization as have the Cherokees, and all within the space of about fifty-five years.

"They have had missionaries and white men with them more than fifty-five years, but deducting the time of their forced removals and civil discord, and the time of the war of the rebellion, they have not had more than fifty-five years in which to learn and practice the arts of civilization.

"The Cherokees have a well-organized State government, a code of laws well matured and adapted to their present wants, under which personal property and reputation are protected. Our governor is styled the principal chief. Our lieutenant-governor is styled second principal chief. Our legislature is composed of two branches, the senate and council; the former presided over by a president and the latter by a speaker. Our courts are district, circuit, and supreme, with the right of appeal from the lower to the higher courts, and all trials are by jury. Our executive department is composed of our two chiefs and three executive counselors, who are by our constitution clothed with the power of pardon.

"We have a national treasurer, a solicitor-general, and district attorneys. We have 85 district schools, and a male seminary, costing about \$100,000, that now contains 180 students. We have a female seminary, costing about \$75,000, containing nearly 180 students. We have an orphan asylum, with a donation of two miles square of lands, with a large farm already in working order, well stocked with cattle, horses, and mules, the buildings on which cost \$75,000, containing now nearly 200 orphans of both sexes; and it is expected that the institution will soon be self-sustaining. We have an asylum for the deaf, dumb, lame, halt, and blind, insane, &c., with all the modern conveniences for such an institution. The inmates have the best medical attention. Then we have a neat capitol, costing about \$30,000, a jail or penitentiary, printing-office, with a national newspaper, published at the capital, in the English and Cherokee languages.

"Including all the above buildings, school-houses, church-buildings, court-houses, &c., we have at least \$400,000 invested in public buildings, and all *paid for*. We have as many, if not more, members of the Protestant religion than any other portion of the American people, according to population. We have more attendants at our schools than either Missouri, Arkansas, or Texas, according to the population, also an ample school-fund for all purposes.

"Since the close of the war, in 1865, no people in the United States have improved their buildings, farms, and orchards faster or better than the Cherokees. At the close of the war the whole country was almost a wilderness; houses, farms, and orchards destroyed, and live-stock nearly all either used up by our side or the other or driven out of the nation. Now our farms are in better condition than before the war, our orchards greatly improved in size and productions.

"We have been for several years crossing our stock with the best improved breed, and for the last four or five years an immense number of fat cattle and hogs and sheep have been shipped to Saint Louis, and wheat by car-loads from the Indian Territory, and at this date corn can be bought in quantities raised by full-blood Indians in various localities of the Indian Territory at twenty cents per bushel.

"The Indians are now beginning to turn their attention to the raising of cotton. The Cherokees have twenty-two steam-mills for grinding corn, making flour, and sawing lumber from the yellow pine, oak, and black walnut. Blacksmiths' and carpenters' shops are plentiful, worked by the native Indian and adopted whites. All over the Indian Territory (at least of the above five tribes) there is an abundance of the necessities of life, and peace and plenty everywhere prevail. The laws of the above five nations suit their present status of civilization; they have their laws and government, and there is not one man out of a hundred, if left to a vote, that would vote for a change of government, whatever the influence that might be used in its favor. There might be a few reckless or outlawed or bought-up men that would perhaps go against the interest of their countrymen and support some territorial measure or railroad scheme, which could only produce the final view of the Indians, but the prevailing sentiment is against it.

"Very respectfully,

"J. M. BRYAN,

"Old Settler Cherokee Commissioner.

"Hon. WM. STICKNEY, *Secretary.*"

OFFICIAL INDIAN STATISTICS COMMUNICATED BY THE BUREAU OF EDUCATION.

1. NOMENCLATURE.

Some improvement in this respect has been made within the past few years, but the subject requires still further attention. It is now practicable by combining the results of the researches of Indian philologists to adopt a scientific and appropriate nomenclature of our Indian tribes. This should be done, and the system adopted adhered to in all official communications, documents, and publications. No one who is conscious of the vexing confusion that now prevails will underrate the necessity of reform in this particular.

Limitations of time and space forbid any statement of the details of a proper system of nomenclature here. It is believed that the Indian Office could readily secure the co-operation of competent gentlemen in such a work.

2. THE UNIT OF STATISTICS.

The present mode of presenting statistics, by agencies, is in many respects convenient and useful; but is defective in some important particulars.

It would not add greatly to the labor if the same statistics were presented by tribes also. For all purposes of comparison such a table would be more valuable than the present. Indeed, by the present method, comparisons are practically impossible, owing to the common practice of combining the statistics of the several tribes and parts of tribes belonging to each agency; to the creation of new agencies; to the frequent transfers of Indians from one agency to another; and to other causes.

The additional tables suggested would not occupy more than twenty-five pages in the report of the Indian Office.

3. STATISTICS OF POPULATION, EDUCATION, ETC.

This table as presented by the Indian Office is susceptible of improvement in several respects. While the whole number of males and females belonging to each agency is usually given, the same distinction is not preserved as to each tribe and subtribe of the agency; though that information must have been obtained before the total number of males and females belonging to the agency could be determined.

The additional tables suggested would cure these defects.

To avoid ambiguity the mixed bloods should be distinguished as to sex and brought under the general head of "population." As the table is now arranged it appears (without careful examination and reference to the "recapitulation") as though the

number of mixed bloods should be added to all enumerated as male and female under the head of "population," in order to arrive at the total Indian population.

Several other changes of arrangement might be made in this table that would add to its convenience.

Under "Educational."—It is suggested that the "number of pupils enrolled," is better than the "number of scholars attending school one month or more," "Number of Indians who can read," and "number who have learned to read during the year," are indefinite. No two agents or teachers might happen to adopt the same standard of acquirement.

Statistics of Indian education are of very great importance, and deserve the most careful attention. A thorough revision of the forms on which they are collected is desirable.

Under "Medical."—The value of the statistics of births and deaths is greatly impaired by the many omissions to report, and by the failure to report causes of death. It is not, or ought not to be, impracticable to obtain reasonably complete and accurate statistics of this sort where annuities are regularly distributed on the basis of numbers, as at most of the agencies; and where regular physicians are employed, as at forty-one of the agencies.

It is further suggested that it would be practicable to present a yearly report of the diseases treated by government physicians among the Indians. There is no insuperable obstacle to the preparation of a classified list of diseases, which shall be reasonably brief and at the same time intelligible.

In connection with these statistics it would be desirable to publish full abstracts of the physicians' reports. The importance of a yearly publication of trustworthy information respecting the sanitary condition of the Indians and of full vital statistics can hardly be overrated.

Fluctuations.—All fluctuations of population caused by transfer from one agency to another; by transfers of families or individuals from one tribe or subtribe to another; by accessions of families; of individuals by marriage or adoption; of losses by emigration, abandonment of tribal relations, and other causes, except losses by death, should also be noted in this table, and the net increase or decrease of each tribe and subtribe shown.

4. STATISTICS OF AGRICULTURAL PRODUCTS, ETC.

It is remarked that the "recapitulation" of this table in the report of the Indian Office for 1876 contains several items—"sheep," "cotton," "coal," and others—that are not to be found in the table itself.

5. TOTALS OF TABLES.

It is suggested that the value and convenience of all the tables would be enhanced by printing at the beginning, under each head (that admits of a total), the sum of all the items afterward entered under that head in the table.

6. ENUMERATIONS AND ESTIMATES.

Every student of these tables should know what items are based on estimates and what on actual knowledge or enumeration; and, when estimated, the basis of each estimate. This is especially important respecting all statistics of population.

7. CONCLUSION.

Our Indian statistics have grown up in a hap-hazard way. The forms in use need careful and intelligent revision. Those charged with the duty of collecting statistics and making reports should receive full instructions and then be held to a strict accountability for any inaccuracy or avoidable incompleteness of their returns. At present these statistics inspire too little confidence.

After a hundred years of close official intercourse with the Indian tribes, during which we have divided many million dollars among them, distributing the money professedly according to their numbers, we should know their actual numerical strength. And we are equally ignorant on many other subjects respecting them, a knowledge of which is dependent on statistical information.

To this ignorance we owe the fallacy that they are a rapidly-vanishing race, and to this again the want of active, practical interest in the efforts to civilize them. We may feel an active sympathy for a man dying of an incurable disease, but we do not concern ourselves greatly regarding plans for his worldly welfare and advancement.

Correct statistical information respecting the Indians, properly presented, will upset many of the theories and dissipate some of the prejudices that now hinder efforts in their behalf.

THE NEAH BAY INDIANS.

THEIR HOME AND HABITS.

The Indians along the Straits de Fuca and the Pacific around Cape Flattery live on the fruits of the waters. They are by trade fishermen; the nomads of the sea. A canoe, a spear, a net and hook are their implements of husbandry. A blanket or a skin is their clothing. A few dried roots or a little flour with oil and an abundance of fish, raw or rudely cooked, are their food in all seasons. In their huts the squalor of such a life, infected with the foul odor of the fish mart and of unwashed bodies, with the oil and grime of unchanged clothing, offend the visitor and repel the efforts of reform. With a life-long habit, they love to dash out through the surf and poise their light canoe upon the billow by day and return to their huts at night, like a sea-gull to his nest.

LITTLE HOPE OF IMPROVEMENT.

In this way they and their ancestors have lived for unknown generations. In this way their children seem destined to follow the fathers. But since settlements and cities and commerce have made demands for their fish and fur, and given them bisonits and beads and blankets and cash in exchange, they have bought more goods and hoarded up gold and silver, but they have not changed their mode of life. They ignore the soil, and have no industry except with their paddle and their fishing gear. Their homes do not deserve the name. Their children grow up in filth; squat on the beach or in the smoke of their fires, eager for the crude morsels of food given them to eat with their fingers, like dogs crouching on the ground.

PROBLEM FOR THE INDIAN AGENT.

Such scenes confront the government agent, who comes with clothing and tools and food and the mission to train them to habits of industry and civilization. How shall he begin? Where shall he begin? With whom shall he begin? Shall it be with the parents or with the children? With the old or with the young? His stay is to be short, for the change of party or of policy will remove him to give place for another one, who must come into the same dilemma and solve the same questions for himself.

HIS MODE OF SOLVING THE PROBLEM.

One agent concludes to erect buildings, to clear and fence a garden, to put cattle upon the tide lands, to set up a store to disburse annuities convenient for the Indians. He sets the farmer and the blacksmith and the carpenter and the teacher at work, with little to do and no very definite aim at results; and on the whole, he resolves to make the thing as comfortable as possible under the forms of the law without loss and perhaps with some profit to himself. Another agent feels the force of the government policy of civilization, and determines to help it on vigorously.

MEANING OF THE TERM CIVILIZATION.

But what is civilization for the Indian? Is it buildings and goods and farming-tools, a school-house and a church, with a half score of employes to superintend the several departments? These have been partially tried for a half century or more with some success, yet with a large wastage upon indefinite and mixed policies.

How can an Indian be civilized, except it is in a way that a white man is civilized? The term civilize means to mold one to the habits of thought and of action common to civilized communities. It means intelligence, voluntary obedience to law, individual industry, and morality. It is the culture of individual responsibility and liberty. It involves the training of children and also of adults as children are trained.

AN EXAMPLE.

Rev. H. H. Spalding and wife began with the Nez Percés in 1836. They learned the language while building their house and preparing their garden. Then they reduced it to writing, using English letters. They taught the Indians, old and young, as many as would attend, marking the letters and syllables and words on slates or bits of paper, or on the hard earth-floor of the school-room.

In 1841 they had portions of the Bible and a brief code of laws and a few hymns printed—the first that had ever been done on the Pacific coast. Meanwhile, finding that the Nez Percés went annually to the buffalo country to get supplies of meat, which broke up habits of self-improvement besides involving them in frequent wars with the Blackfeet, Mr. Spalding then resolved upon the farm policy. He began to teach them to till the soil, to sow grain, and get cattle of their own, and thus raise their own food and remain at home.

BLAMED.

Much fault was found with him by men connected with the Hudson Bay Company whose policy was adverse to this. Charges against Mr. Spalding came to our ears in

1848, which were often repeated till his death in 1871, that he traded with the Indians in hoes, spades, and other tools and goods, and took advantage of them and tried to change their habits and probably made some profits for himself.

RESULTS.

One of the results of his efforts was to induce a part of the tribe to give up their excursions for buffalo, abide in their own country, and raise harvests from their own soil.

A second was to enlist their help to furnish food to the large immigration which was led into Oregon by Dr. Whitman in 1843.

A third result was to secure their friendship and protection of the missionaries and Americans after the massacre of Dr. Whitman by the Cayuses in 1847.

A fourth result was to retain their active aid in the defense of the Americans in the war of 1855.

A fifth result was a strong adherence to their early lessons and to their books, even during the fifteen years that Mr. Spalding and family were excluded from residence among them.

A sixth result has been the gradual adoption of civilized habits by a portion of the tribe. Some of them have houses, gardens, fields, implements, schools, churches, with abundant food and other home comforts.

A seventh result is that some of them have become citizens, suffering the reproaches and enmity of others for giving up their tribal relations.

An eighth result is that a number of them have enlisted this year as scouts to capture or slay hostile bands of Nez Percés to whom they are allied by blood. Some have thus met death in a contest for our government. After forty years these varied teachings and examples have borne some good fruit.

ANOTHER EXAMPLE.

Rev. Mr. Wilbur began his work as a missionary teacher among the Indians about eighteen years ago, and has continued twelve or fourteen years as agent since. Having the advantage of the barracks at Fort Simcoe, he has, with the school, the church, the farm, the shops, and the mills, trained many individuals of that tribe to adopt more and more of civilized life.

THEIR RESERVATION.

They occupy a rugged coast, with a narrow strip of dense forest and a few tide flats, shut in by the lofty Olympus range of mountains on the south and the ocean waters on the north and west. The invisible vapors borne inland with the winds become condensed into clouds on the mountains and frequent rains, making the climate humid and unhealthful for many constitutions.

VARIATION OF MODE.

All these conditions illustrate the difficulty of improving the Indians on one plan and by unvarying rules. Those destined by their native country to become cultivators of the soil for a living, like the Nez Percés, must have expenditures with reference to that work. Those destined to be lumbermen, like the S'Kokomish Indians, need special help in that direction. Fishermen need a culture suited to their nomad life.

TIME A FACTOR TO SUCCESS.

The plan to educate and train individuals always requires a large factor of time. This is true in our best white families, with all the home culture and fine examples into which our children are ushered at their birth. We accept the philosophy in culture as well as in mechanics that what is lost in time is gained in power, and the opposite, what is gained in time is lost in power. For example, if you hurry your child's education you decrease its value. If you prolong it through all the fine conditions of the best home life, and through the choicest schools, and through the best drill of the trade or the profession, and, if possible, add foreign travel, as the English have so long done, you get the best trained men for special departments and secure the richest results at the larger expense of time and of money.

This principle applies in every sort and grade of mental and moral culture that we undertake, from the lowest to the highest.

Count the Indian the lowest, or the most difficult to civilize, as many do, then to lift him up and establish him as a citizen requires a long time under the best conditions. You cannot, as things are and as they have been, hope to put the parents or older persons of the tribe under this process and keep them under it long enough to produce very marked changes for the better in their ideas and habits.

You can make some improvement in the adults, but your chief hope of success must be with the children.

Those Nez Percé children whom Mr. and Mrs. Spalding taught thirty-five years ago illustrate this principle. Their long and varied training in new ideas and habits,

under difficulties and often without guides, has wrought out some noble qualities of mind and heart, as shown by Levi and John and Timothy on the Alpawai, near Lewiston, in Idaho, and by other examples of men and women in other locations of that tribe. Like fruits appear on the Simcoe and other reservations. Such we may expect under the family, the school, the church, and the industrial training conducted already for three or four years by Mr. and Mrs. Huntington at Neah Bay.

G. H. ATKINSON.

REPORT UPON THE INDIAN QUESTION ADOPTED BY THE CONGREGATIONAL ASSOCIATION AT THEIR MEETING IN SEATTLE, JUNE 21-24, 1877.

From the testimony frequently brought to our knowledge by several of our members, viz: Rev. Messrs. Spalding, Walker, and Eells and their families, who were missionaries from 1836 and 1838 to the Indians of Eastern Oregon and Washington and Idaho—all of which was then called Oregon—we learn the following facts:

After the murder of Dr. Whitman and family by the Cayuse, the Nez Percés, though allied by language and blood to the latter, protected Mr. Spalding and family from a hostile band; that the Spokanes also protected their teachers, Rev. Messrs. Walker and Eells, and their families; that in the Indian wars of 1847 and 1855 the Nez Percés proved faithful to the Americans, and that gentlemen of the Hudson Bay Company often bore witness to the trustworthiness of Indians when treated justly.

From such facts it is obvious that we must discriminate between good and bad Indians, as we do between the good and bad of other races.

The testimony of an official attaché on the Puyallup reservation is that about 140 of that tribe desire and petition for separate legal titles to their surveyed farms, and that the rest of the reservation be sold to some settlers and the proceeds applied for a school for themselves.

We also learn that the Yakima Indians, who have had farms of about 40 acres each surveyed and assigned to them individually, which they have in part cultivated and fenced, and on which they have erected dwellings, have as yet no legal security of title against ejectment therefrom by a change of officers or of Indian policy.

We further learn that the Indians on the Skokomish reservation—a timber region—under a pressure of necessity for the support of themselves and families, opened five logging camps, bought teams and equipments, cut and sold logs to the milling companies, as white men do, conducting the business themselves, but they were informed by government officials that they were trespassers upon government lands. They were by law restrained from logging, and were excluded from any and all rights of real property on what was called their own reservation. They were thus not permitted to support themselves by labor at home, as they wished to do, but were compelled to hunt and fish, or hire out as laborers at the mills, or on the boats, or on farms, subject to all the temptations and ill usage of such a life.

We learn furthermore that a portion of the Clalam tribe, near Dungeness, having been assigned to the Skokomish reservation, begged not to be compelled to go there, but pledged themselves to abstain from all intoxicating liquors and to live peaceably if allowed to remain about their old homes. They fulfilled these pledges to the letter for six months, and with their savings in that time they bought 200 acres of land, hired it surveyed into small lots and then assigned it to separate families. They cleared and tilled the land, and built dwellings thereon of sawed lumber, with floors, doors, and windows, and furnished them with tables, chairs, and other articles. They have also erected a meeting-house on a lot set apart for that purpose, where they have public worship on the Sabbath, and other services, especially when their missionary, Rev. Myron Eells, can be present. All this property they hold under the sufferance of law, but not under the force of positive enactments of the territorial legislature or of Congress.

They cannot take advantage of the provisions of the fourteenth and fifteenth amendments to the Constitution, because they have not formally, by recorded oath, renounced their tribal relations. They probably have not been taught or encouraged to do so by the authority of the government. The land-agents of the Northern Pacific Railroad Company have in some instances sold and conveyed lands to Indians by bonds or deeds. It is also reported that other Indians hold and cultivate farms, both on their reservations and in other places, who have no legal title to the lands, either as tribes or in severalty. Among these we may mention some of the Warm Springs, Umatilla, Nez Percés, Palouse, Cœur d'Alène, and Spokane Indians. They are strongly attached to the soil and to their homes, to their property, and are greatly disturbed by any order for change or removal. We are told by men who know them well that these classes of Indians are always aroused to a fever of excitement, far more than we are, by even a rumor of war with the whites, and that their fears can be quickly excited or allayed by the

words of men whom they have reason to trust. They would all probably fight for their possessions if they had any hope of success.

It is a public fact that Chief Joseph and his band resisted the order for removal from the lands inherited from their fathers, which they would never sell by treaty, and for which they would never receive a blanket or a dollar. They doubtless promised General Howard to go on the reservation within thirty days, only that they might get ready to combine the Indians and destroy the settlers.

In view of all this information, variously received:

Resolved, That this association reaffirm the sentiment which it has publicly advocated for more than ten years, that the Indian ought and must be treated as a man under law, not as part of a tribe, which is without law; that he be protected by law in his rights of person and title to property, and be made amenable to law, as the English do.

Resolved, That in our judgment the policy of collecting Indians in mass upon reservations for their civilization, while of manifest value for convenience and in some other respects, fails in the legislation needed to carry out implied treaty stipulations. It fails in that it does not give the Indian or his family any sure hope for the future. It fails to give him or his family the right to own his farm, or take his homestead and hold it under law.

Resolved, That in our judgment this element of the peace policy, which is perhaps an implied factor in all the treaties, of giving titles to land in severalty, inalienable or in bond for a term of years to assure them to the Indian family, should be encouraged by legislation, until all tribal ties and relations shall one by one give place to the common, social, and civil relations of life.

Resolved, That in our judgment the present outbreak by Chief Joseph and his band of Nez Percés, which threatens to be a war, can be arrested by a timely use of men and means, and that confidence can be restored and confirmed between the Indians and ourselves, where it has been impaired; that it ought to be done as quickly as possible for the sake of the scattered settlers, who are in danger; to quiet the fears of immigrants; to neutralize misleading reports about the Indians, and give due honor to our government and to the troops called out for defense.

Resolved, That we deem it an opportune Providence which has placed General O. O. Howard in charge of this military department and given him for several years special means to learn the condition of the Indians and their country, and that we have confidence in his Christian spirit and patriotism and judgment to guide in these affairs, while we will pledge ourselves and others to pray for him and his command that there may be a speedy return of peace.

Resolved, That the Christian church, in accepting the task offered to it by the National Government of civilizing and Christianizing the Indians of the United States, has assumed a great responsibility.

Resolved, That since the nation keenly watches the success of the labors of the missionaries whom they support, it becomes the duty of the church to aid by their prayers, their counsel, and their sympathies the laborers who are now in the field.

Resolved, That we recognize with gratitude the opportunity thus afforded to the church to labor for the Indians and the success which has so far attended the so-called peace policy.

Respectfully submitted,

G. H. ATKINSON,
P. S. KNIGHT,
EDWIN EELLS,
E. WALKER,
JAMES STEEL,

Committee.

OBSERVATIONS ON INDIAN POLICY,

By Rev. M. Eells, missionary at S'Kokomish Agency.

A large number of attacks has of late been made by various parties on the present Indian policy of the government. The main point in all of these attacks is that the present policy is a failure, the Indian is very treacherous, and the military are the only ones who can manage them. An article appeared in the Weekly Oregonian, of September 2, 1876, which, together with Bishop Morris's late letter on the same subject, shows so plainly the results of the present policy that little more need be said in its defense. But in addition we are told that notwithstanding these results in industry, education, and Christianity, the Indians are so treacherous that they should be placed under the military and kept there. Some Indians are treacherous, granted; therefore all Indians are and should be placed under martial law. But facts show that some Indians can be

trusted. In 1862 in the massacre by the Indians in Minnesota, all the Christian Indians remained friendly. Peter Big Fire conducted one band of white people one hundred miles through the thickest of the massacres to a place of safety, while John Othertday took another party of twenty white men and forty-two women and children through a seven days' journey to Saint Paul, for which he received a reward of \$2,000 from government. The Warm Spring Indians aided our troops very much in the Modoc war. General Crook uses Indian scouts with muskets in their hands, and they show themselves worthy to be trusted, and in the present Nez Percés war, the Indian scouts have sacrificed their own lives in order to save our troops from ambuscade. These are but a small number of a large class of facts which show that some Indians can be trusted, even if some are treacherous; and if so there is no reason in saying they all ought to be placed under military rule because of the misdeeds of some. If this were good reasoning we might as well say that the United States Government is a failure, and that the whole United States ought to be put under martial law and kept there, for that any government which could not prevent the late riots is a failure. This might also be said of Chicago and Pittsburgh, and other cities. True, not all of the people were engaged in the late riots, but some were, therefore all of the people ought to be put under military law. We would not submit to such reasoning, nor do I see any justice in applying it to the Indians.

But in the second place, if the present Indian policy were a failure and if there ought to be a change of policy because of the treachery of some Indians, it is doubtful whether the War Department would be any more successful. The great reason why it is urged that the change should be in this direction is that it would prevent Indian wars in the future. But facts in the history of the past do not seem to justify this conclusion.

For nearly three-quarters of a century the Indians in the United States were under the War Department. During that time many wars occurred with them, including the Seminole war of 1817, the Black Hawk war in 1832, and another Seminole war under Osceola, which began in 1835, and lasted nearly four years, and the Yakima war of 1855 and 1856, which was the most destructive war we have ever had on this coast.

Since the Indian Bureau has been transferred from the War Department, the Army has had considerable connection with the Indians. The following facts, taken chiefly from Hon. J. H. Seelye's speech on the Indian question, in the House of Representatives April 13, 1876, while they do not prove that all Army officers are so unjust, for this I do not believe, yet they do show that the Army does not prevent war.

An emigrant train lost a cow upon the road, which a band of Sioux, who were living in perfect peace in the neighborhood, found and took. The emigrants, learning this, made complaint at Fort Laramie, near which the loss occurred. A lieutenant, with a squad of soldiers, was sent out to the Indians, but the cow had been killed and eaten. They, however, offered to pay for her. This was refused, and the Indian who took her was demanded. The Indians said he could not be found; whereupon the lieutenant ordered the soldiers to fire, even when the Indians offered to pay for the cow, and the chief was killed. Every one of those soldiers was immediately killed by the Indians, and a war begun which lasted nearly three years and cost our government many millions of dollars.

In April, 1867, the Cheyennes, who had been at peace for two years, were quietly occupying their village on grounds assigned to them by treaty, when a military command, without any known provocation, burned three hundred lodges and property to the amount of one hundred thousand dollars. For this we had another war, costing us forty millions of dollars. The Cheyenne war of 1864 and 1865, costing thirty-five millions of dollars, and one with the Sioux in 1866, which cost a million of dollars a month, were also caused with as little provocation by officers of the Army.

On other authority than that last stated I find that previous to 1832 for nearly half a century the Indians were under the War Department, without an Indian Bureau, when Hon. J. Harboun, Secretary of War, in a report to the President, states officially, "That we have essentially failed, the sad experience of every day but too strongly testifies." At that time a change was made, although the War Department still had control, when in 1834 a committee of Congress reported, "The system is expensive, inefficient, and irresponsible." In 1842 another committee of Congress, having examined the Indian affairs, said that the evidence "exhibits an almost total want of method and punctuality equally unjust to the government and the tribes. It will be seen that the accounts of millions of expenditure have been so loosely kept as scarcely to furnish a trace or explanation of large sums; that in some books (the only record of these accounts) no entries have been made for a period of several years."

Previous to 1868, for forty years, half of which time the Indians were under the War Department and the other half under political appointment in the Interior Department, our Indian wars averaged twelve million five hundred thousand dollars annually, which is very large compared with the wars under the present policy. I close with a copy of the words written by the generals of the Army who made a treaty with the Indians in 1868: "If we intend to have war with the Indians, the bureau should go to the Secretary of War; if we intend to have peace, it should be in the civil department."

Civilization of the Indians.

The main object of the government ought to be, and evidently is, to raise the Indians to be good American citizens. Some may smile at the idea, but we are driven to these alternatives: either to kill them, which is inhuman, and by far the most expensive policy; or to keep them as they are, an idea with which all would be dissatisfied; or to elevate them.

Different people have different ideas in regard to the way in which this should be done. The writer has no hesitancy in saying that he believes Christianity with its natural accompaniments of industry and education will elevate them much quicker than anything else. Having said this, he will also say that he has resided in Oregon, Washington, and Idaho for more than thirty years, and for many years among the Indians, being still with them, although not in government employ. He does this in order to answer an objection which is often made against the above idea, that all who believe in it are Eastern sentimentalists, and that all who have lived on this coast for any length of time are opposed to the present Indian policy. Undoubtedly many are, but a very respectable minority of the old settlers at least, the writer believes, favor it. Simply the fact that Christianity has been taught to some of the Indians on this coast, and that they had accepted these teachings, saved the writer's life and the lives of a number of others from savage murder many years ago; hence the writer has a very profound respect for it.

As a fact, we find that wherever we look, it is Christianity which has elevated the savage to civilization. The Sandwich Islands, and three hundred others in the Pacific ocean, bring proof to this statement in our day, while in the past the Germans, French, Scotch, and our own English ancestors, who were once savages, add additional arguments in its favor. The history of the Indians, too, shows that what was elevated other races can elevate them. The five civilized tribes of the Indian Territory show what Christianity has done in our midst in the face of all the difficulties which we have. I have before me a copy of the Indian Herald of the Indian Territory, one of whose editors is a native Cherokee; of the Cherokee Advocate, the official organ of the Cherokee Nation, and the Indian Journal, the official organ of the Creek Nation; and in looking over these papers there are notices of schools and academies, of festivals and churches, and a discussion of politics and literature, much the same as is in our own papers, and in fact there is little to show that these papers belong to any other than the white race, except that a few columns are printed in the native language. These papers are but one index of what travelers and government officers say is a fact in regard to their civilization, and they also add that it is owing to the efforts of Christian teachers.

At the Flandrean special agency in Dakota there are about seventy-five families of the Santee Sioux, who have left their agency, abandoned tribal relations, taken up homesteads and become American citizens. The surrounding settlers at first were afraid of them, but by their uniform good conduct this prejudice has been overcome. Most of these adults are members of the Presbyterian Church. The success of this colony has induced other Indians of the same tribe of late to do likewise. The Potawatomies, having become Christianized and civilized, were a few years ago merged into the United States nation.

The Nez Percés, who received Christianity thirty-five years ago, have prevented two Indian wars, and in the present war neither the Spokanes, Yakimas, nor that part of the Nez Percés who have been under Christian instruction have been induced to join the hostile Indians, although the hostile ones have urged them to do so, but Joseph and his band, who never did come under its teachings, are the ones engaged in the war. Evidently the camp-meetings of the Yakimas, although reviled by some, have been of value after all. Such facts as these show that Christianity can elevate the Indian.

I know that some will point to the Modoc war, the late Sioux war, and the present one, as proof of the failure of Christianity; but the fact is that Captain Jack and Sitting Bull, as well as Joseph were never under Christian teaching. Time, too, is needed that the seed sown may bring forth fruit among the Indians as well as among the whites. We boast that we are a superior race. Our ancestors in England were first taught Christianity by missionaries from Italy, but were so treacherous that, after they had enjoyed these teachings for a hundred years, they killed some of their teachers and drove the rest from the island. Yet after a time others returned. Christianity has made the English and American nations what they are. If these are facts in regard to our own superior race, we certainly ought not to be discouraged about a few reverses from the Indians.

Those who have been at work for years among the Indians do not feel discouraged. It is their testimony that the success among them is as great as among the whites. So says Bishop Whipple, of the Episcopal Church, and others who have taught them on this coast for many years. They ought to know. They know that there is not much use of sentimentalism in regard to the Indians; that they have very weak points and are very depraved, and yet they testify as above.

From all this I am ready to say that Christianity is the best means hitherto tried of

elevating the Indians. If this is so, whatever policy will tend most to assist Christian teachers ought to be adopted, and it is their almost universal testimony (and they ought to be good judges in regard to this) that the present policy does aid them more than any which has yet been tried. Not that it is perfect, for undoubtedly experience will improve it. It has done so during the past eight years, but that it is better than any yet adopted.

There are two assistants in the work of christianizing the Indians. One is

THE RESERVATION SYSTEM.

This, I believe, is better than to let the Indians go everywhere, for two reasons: First, the Indian belongs to a separate race from the whites, with a separate language, and as Germans or Swiss on emigrating to this country often prefer to settle near each other, so it is better for the Indians to be together. Second, the Indian is a child in many respects. In his physical form, as a warrior, and in many business points, he is a man; but in education, morals, food, houses, general civilization, and Christianity, he is a child. As a child, he needs a home and a school. The reservation is the place for these, and a good agent and set of employes can act the part of the parents and teachers. It is as much better for the Indians to be on a reservation for these purposes as it is for our children to be at home for parental training, rather than in the cold world, or to be in school for education, rather than scattered at their various homes. The Indian is not much better able to withstand the temptations which everywhere abound than the child is when away from home.

Much is said of late about extending the United States law over all the Indians, but it is impossible for most Indians to understand our intricate laws; so difficult indeed that a lawyer can hardly unravel them. The reservation is, however, a good place to teach the Indians the simpler laws, and gradually elevate them until there will be some sense in placing them under the United States law.

A number of good men who have had much experience among the Indians, it is true, have spoken against the reservation system, but it is because other things have not been equal. The main inequality has been a

WANT OF TITLE TO LAND.

Off of the reservation Indians can obtain a good title to land, but on this coast there is no law which will give them any such title on the reservations, and no white man would be willing to clear land and bring it into cultivation if he saw no prospect of ever obtaining a title to it, but rather every prospect of losing it. Many of the treaties with the Indians reserve to government the right to remove them in time, and the Indians know that there is considerable talk of consolidating the reservations, hence there is not much inducement for them to work on their places. "I am not going to clear land for white men to own," said one Indian a short time since. "I will leave the reservation first and take up a place of my own." For this reason some Indians who have as it were been to school and become somewhat advanced in civilization and morals have done better off of reservations than those on the reservations have done

THE NUMBER OF RESERVATIONS

on this coast is a matter for criticism, though not for as much criticism as has sometimes been made. For instance, there are seven agencies and at least twelve reservations in Washington Territory, which is too many for fourteen thousand Indians. Government could probably care for them just as well with much less expense at fewer places. Some have said that one reservation is sufficient for all of the Indians in Oregon, Washington, and Idaho. As an abstract idea this might be well, but when we come to the practical consolidation of all on one reservation, there are great difficulties in the way. One is that they have been accustomed to different modes of life from infancy. Those east of the Cascade Mountains have always been accustomed to one mode of life, and those on and near Puget Sound to an entirely different mode. To move all that are on the sound east of the mountains would compel a change of labor in the younger ones and oblige government to support the older ones, or they would die of starvation, when deprived of their fish and clams.

Again, many of these Indians have begun farms on the reservations where they live. On the sound these farms are from twenty acres in size down to a very few acres, cleared of timber, often at an expense of \$50 an acre, and to take away these and the houses which they have built, without their consent, would be a gross injustice, and one to which a white man would not submit.

Third. It is a fact that the different reservations have been assigned to different denominations, and many of the Indians have accepted the religion of their teachers. Probably there would be no great difficulty in harmonizing all Protestant Indians, but wherever, as far as I know, Protestant and Roman Catholic Indians have been brought on to the same reservation it has been the source of endless evil. It has been tried on

the Puyallup, Colville, and Nez Percés reservations and has caused much trouble. We know, indeed, how difficult it is for white people belonging to these two classes to get along smoothly, for it is one of the most difficult questions to solve, and it is more difficult with Indians, who have less intelligence—so much so that one intelligent Indian chief on this coast said, after seeing the experiment tried among his own people, "It may do for whites to have two religions, but it is not well for Indians."

The Indian commissioners who visited this coast last year had it as one of their objects to gain information on this subject of consolidation from those now at work in the field, and they reported as follows, a report which seems both sensible and just: "All the Indians in Oregon and the Territories of Washington and Idaho could be well accommodated on the Nez Percés and Yakima reservations alone." "Owing to the differences in religion, it will probably conduce to harmony and success to consolidate so as to keep the Roman Catholics and Protestants separate, as is now the case, and considering the difference of character, caused by the difference of occupation of the Indians on or near Puget Sound from those in the interior, it will probably be best to reduce these to two reservations, one Roman Catholic and one Protestant, thus keeping the Sound Indians where they can pursue their present mode of living, viz, lumbering and fishing." They recommended the reduction "of the fourteen agencies in the Department of the Columbia to five, two on Puget Sound, one other in Washington Territory, one in Oregon, and one in Idaho, with the understanding that capable heads of families should have the privilege of remaining where they are, and taking up lands in severalty in reasonable quantities, and under limitations as to its alienation to be prescribed by law."

A second assistant in the work of civilizing the Indians is

THE ARMY.

While I do not believe in a continual martial law everywhere for Indians, or in soldier farmers, carpenters, blacksmiths, and school-teachers for them, yet the Army has a very necessary place with reference to the Indians, as it has with reference to the whites, only more so. As the Indian is a child morally, he needs to be taught obedience, but as he is a man physically he needs more force than a child. The Army is this force, to be stationed in sufficient numbers where there is any reasonable fear of them, to be called upon by those in authority in case of need, as in the mobs and rebellions among the whites.

Every Christian agent knows that he must punish refractory Indians at times. The employés, together with the moral force of the surrounding settlers, are generally sufficient for this purpose, but not always, and then the Army is needed. A firm, steady punishment for bad Indians is as necessary as for a bad child. As I have no sympathy for that kind of parental government which always pets or always scolds, whatever the action of the child, so I have no sympathy with those who would always pet all Indians, nor with those who would always scold them all, but would treat them according to their actions, punishing rebellious Indians much as a good government would punish whites who had committed similar deeds of wickedness.

I do not say that the present policy is perfect or has been perfectly carried out at the Nez Percés agency, for all human policies err; but I doubt whether it is wholly to blame for the present war. The want of a sufficient military force in that region was well known by Joseph. He knew that General Howard could not compel him to go on the reservation, and hence, as any child with a rebellious heart would do if he had the opportunity, Joseph rebelled, and for this neither General Howard nor the present Indian policy is to be blamed, but that Congress which failed to give us an Army sufficient to protect our frontiers.

Hence, in the writer's view, facts and experience show that it is not well to transfer the Indians to the War Department, but keep them under Christian teachers, placing them on reservations until they become in some measure civilized, consolidate the reservations of this coast, as far as is wise, give the Indians perfect titles to the land, and use the Army in enforcing obedience.

THE INDIANS OF THE UPPER COLUMBIA.

THEIR CONDITION AND SITUATION—NECESSITY OF ACTION—A PLAN OUTLINED.

PORTLAND, December 12, 1877.

The incipient causes of the late outbreak date back many years; in fact, to the time the treaties were made, although there were many minor causes that tended to aggravate matters.

I wish particularly to refer to the present feeling among the Indians occupying the

district of country before referred to. The Indians east of the Columbia and Snake Rivers and residing this side of the Bitter Root range of mountains have never been treated with, although promised from time to time from the period that treaties were made with the other Indians they should have the same consideration at the hands of the government. These Indians, with but few exceptions, were quiet during the war of 1855-'56. The war with them in 1858 was mainly due to their belief that they were not to be cared for as promised, and the apprehension that the whites would occupy their country without any regard to their rights. The same anxiety still exists in their minds. They are fully aware of the great inducements their country offers to the agriculturist and miner, and they view with great alarm the large immigration pouring into the country before any provisions have been made by the government to secure them their rights. There are about 5,000 of these Indians in the district of country alluded to, living in small communities in different parts of this large area of country, mostly upon and in the vicinity of the several rivers and streams to avail themselves of the bountiful supplies of all kinds of fish, which aid very materially in their subsistence. The most of these Indians are as loth to dispense with their fish as the white man would be to dispense with his beef and mutton. In most instances they have not only cultivated gardens, but have opened small farms, without any encouragement or aid from the government. The proposed reservations for these people are very extensive and occupy a large portion of the country. The Indians already located upon these proposed reservations are the only ones that will be satisfied. Those that would have to desert their present homes would have to be moved by force. Many of these Indians along the Columbia and Snake Rivers, occupying lands comparatively useless to the enterprising white settlers, are taking out their first papers, with the view to avail themselves of the rights of citizenship and take up lands in severalty to avoid going upon a reservation. I have been consulted by many of these Indians from time to time upon this subject, and feel confident that if proper legislation could be had, with careful dealing and explanations made to all of them not treated with, a saving to the government could be had of from two to three millions of acres of land for immediate settlement, besides dispensing with the present expensive reservation system. The policy of allowing Indians to take lands in severalty once inaugurated in the district of country occupied by the Indians not yet treated with would be the means of inducing Indians now upon reservations to adopt a similar policy within the next few years.

Congress in 1858 extended the land laws east of the Cascade Mountains before the confirmation of the treaties, and the immigrants and miners who are pushing into the upper country referred to do not regard the Indians as possessing any rights they are bound to respect in locating upon lands. There are in this region extensive mining grounds now known that will pay moderate wages, and men are now preparing to organize companies to occupy these grounds under a law of Congress allowing miners to associate and pre-empt mining lands. The leading Indians are aware of all these facts, and I regret to be compelled to say that I am convinced that unless some legislation is had to protect the Indians alluded to, trouble of a very serious character must occur before the expiration of another year, which will require a large military force to adjust.

The minds of the Indians treated with and upon reservations are also much excited in regard to their future. From their long and intimate intercourse with the whites, many speaking our language, they fully comprehend the prevailing desire of the whites to occupy their reservations even to the extent of resorting to force. They are also aware of the prevailing opinion of the large majority of the whites, that, at the expiration of the twenty years the Indians are to receive annuities, all their rights to occupancy of the lands reserved are to be abrogated, and that there are many persons now selecting lands upon the reservations with a view to occupy them as soon as the present treaties expire.

The present reservation system has been a great failure in realizing the expectations of the government in regard to the improvement of the condition of the Indian. As a matter of course there are some few exceptions.

The more intelligent of the Indians are apprehensive that the government will not be able to exercise sufficient authority to protect them in future in their rights secured under this system. They fully comprehend that a large immigration is pouring into the country determined to secure land at all hazards. For these reasons they can be induced to take lands in severalty, whereby they can be secured in homes in which they can have the protection of the national and local laws for all time to come.

The inducement offered to the immigrant to engage in farming, mining, and other business pursuits, in connection with proposed railroad enterprises in Eastern Oregon, Washington, and North Idaho, insures a large population within a very short time, and to preserve the present reservation system will necessitate the presence of a very large military force, with constant danger of conflict between the military authority and the citizen. Otherwise an indiscriminate war would be finally made upon the Indian

by the citizens, resulting in his speedy extermination, contrary to all of the dictates of humanity.

In my opinion the only safe solution of the question is to induce Congress to pass a general homestead law for the especial benefit of the Indians, with the following leading provisions: Give each head of family one hundred and sixty acres agricultural and pasture land and to a single man eighty acres, allowing them to take up the land by the forty-acre subdivisions and small communities to take their pastoral in a large body together, each having his portion set apart separately; patents to be issued with the reservation that the land could never be alienated from the Indian and his heirs. School districts should be established for the especial benefit of the Indians, and proper persons for teachers employed by the government for a period of time who could exercise a salutary influence over the Indian and assist in executing the laws.

When Indians are disposed to learn any mechanical trade, provision should be made to assist them in being apprenticed to proper persons engaged in legitimate business in the different parts of the country.

Seeds and agricultural implements should be supplied them for a period of time, and one good practical farmer, acquainted with Indian character, could distribute seeds and implements and instruct and assist a large number of Indians. They do not care for trinkets and blaukets, which they can always purchase at such prices that they do not value them as gifts from the government.

Mills are being erected in all parts of the country, and they could get their milling done in their immediate vicinity, where they would do their other trading.

They should be held amenable to all of the laws extended over the white man, and the same penalty should be imposed upon the Indian and the white man alike that is imposed by local legislation for selling liquor to minors, making the offense a felony.

All tribal relations should be disregarded, which the Indians are gradually abandoning now.

Power should be vested in proper persons to enforce the law, and protect as well as to punish the Indian and white man.

In addition to the saving of lands to the government for immediate occupation, it can be readily seen that, besides securing peace and the preservation of the Indian, a great saving can be made in the expenditures of the government in the Indian's behalf.

Near the upper Spokane bridge there is an Indian village composed of twenty resident families. They have seventeen dwellings and about one hundred acres of land under cultivation, inclosed with one and a half miles of good fence. Stylome is the head man and business manager. He does not exercise any authority as a chief, nor does he recognize any chief over him. He lost all of his stock in the war of 1858. Since then he has changed his views and habits and has built two good log houses for himself, has two wagons and harness, a buggy, and plenty of work-horses. He has his stable, granary, wagon house, and chicken-house, in imitation of all well-to-do farmers. He has grain to sell every year. There are about one hundred other Indians, who spend the summers in hunting, fishing, and trapping, who stop at Stylome's village in the winter and acknowledge the regulations made for their self-government, which are enforced by an officer duly elected, who performs similar duties to our sheriffs. Any Indian committing an offense against an Indian or white man, if properly informed upon, is duly arrested and punished. Although they have daily business transactions with the whites, no difficulties occur. These Indians are included within the limits of one of the proposed reservations and as a matter of course are satisfied, for what they have accomplished has been without aid from the government, and they are willing to receive any assistance offered; but if they were left out of the limits of the proposed reserve, they would have to be moved by force.

I could mention many other instances of the efforts of these Indians not treated with in the same direction. Governor Stevens explained to the Indians, in making treaties with them, that he anticipated, at the expiration of twenty years, that most of them would be enabled to occupy land in severalty and enjoy all of the benefits of independent citizens, and those on the different reservations not prepared to live without an agent's supervision would be placed upon one reservation somewhere in the upper country. Spokane Gary well remembers Governor Stevens's views and called my attention to them, especially last summer, knowing I was familiar with the same fact.

I do not pretend to say the policy indicated can be carried out without a great deal of patience and careful dealing and explanations made to the Indians. They are now having conferences and consultations among themselves in regard to the situation without the knowledge or concurrence of the agents.

In regard to the Indians who still adhere to their original wild and roving habits, to establish a reservation for their special benefit would only be an encouragement to them to continue their original mode of life. They would naturally spend their winters with the little established communities, such as Stylome's, and could be gradually influenced by the better class and more influential Indians who have changed their mode of life.

There have been so many different suggestions and propositions made to the Indians which have not received any fulfillment on the part of Congress or the authorities at Washington, that they have lost confidence in all propositions made them, and unless accompanied with some ability for a practical fulfillment which they can comprehend, they will give but little heed to what is said to them. They are now under a wholesome fear resulting from recent military operations. The present season is the propitious time to adjust the relations between the Indian and the government satisfactorily.

A. J. CAIN.

The following communication from an intelligent Nez Percé Indian, nephew of Joseph, gives a lively sketch of his experience in the late war with that chief:

LAPWAI AGENCY, IDAHO,
November 8, 1877.

DEAR SIR: I have long delayed to answer your letter, on the account of the wound I have received through my right arm during this late war.

The unexpected war broke out here in our country in which many lives was lost both of whites and Indians. The outbreak commenced by three Indians killing four white men on Salmon River. We have seen that Joseph and all other bands of Indians living outside the reservation had agreed to come on the reservation with all their stock within thirty days, as the agreement was made between them and General Howard and the agent, Monteith, at the council held at Fort Lapwai.

But before the end of thirty days Indians had moved to a place called Cames Prairie, near Mount Idaho, to dig eames and other roots as they usually did before. This is the point from where they first done the murdering in Cames Prairie. The three young men left the camp at Cames prairie and went over to Salmon River; no one knew where they were going. One of the young men, whose father was killed on Salmon River by a white man, on coming to the man that killed his father, killed him and three others with him. This is the first murder the Indians committed. The next day they returned to the camp and it is said they openly told what they had done at Salmon River, and inducing other young men to join them to kill more whites on Cames Prairie, although the chiefs tried all they could to prevent any further depredations, but all was to no purpose. The next night many more Indians joined and killed more white men at Cames Prairie.

Thus the war commences. News reaches Lapwai what is going on at Cames Prairie; then another one comes and reports the same and still worse. General Howard been at Fort Lapwai this time. The troops is necessary now to punish the Indians. General Howard orders Colonel Perry with two companies of soldiers to go after the Indians, he also takes with him ten friendly Indians for scouts.

After two days' marching he overtakes the Indians early in the morning; the engagement commences. This is on White Bird's Creek on Salmon River. After fighting for a short time, in which the soldiers were defeated with a loss of thirty-three soldiers killed and two friendly Indians captured by hostiles, and two days afterwards escaped with two other Indians and returned to Lapwai. A few days after Colonel Perry's fight more troops arrived from below.

Now I have come to my desired point of which I wish you to take a good view of, and see how much the friendly Nez Percés did to have the hostile Nez Percés to be punished, as you will see hereafter, and would not this show that we were not sympathizing with the hostiles?

Now General Howard has enough soldiers to go after the Indians again; next is want of horses for the officers. General Howard calls for horses. Indians furnished sixty head of horses. General Howard moves out to the front with about three hundred soldiers; he wants me to go with him, so I did go and another Indian named Levi. This is the beginning of my services, and after three days marching we came to the battle ground on White Bird Creek, and took us one whole day to bury the dead soldiers. The hostiles had already crossed the Salmon River by this time. While we were burying the dead soldiers, the Indians were seen on other side of the river that day.

Next day we camped on White Bird Creek. Indians still seen on other side of the river. Next morning the troops moved on down to the river purpose to cross the river, and as the soldiers approached the river the Indians came down to the river to meet us to prevent our crossing. Every gun is now ready for them; some firing is done. This is the first time I fired my gun at my friends. In little while the Indians went back and left us and we camped at the mouth of the White Bird Creek ready to commence crossing the following morning. Next morning General Howard sends me back with

a dispatch to Lapwai, and on my way to Lapwai very near shot three times by parties of white men on the road. I remained at Lapwai a few days after my return.

Indian scouts are organized at Lapwai ready to move out to the front when called for them. The dispatch comes in that General Howard is on other side of the Salmon River, and the Indians are moving toward Lapwai. I am sent out to Salmon River with four other friendly Indians to see if the hostiles were coming this way. I traveled all day and all night. Very early in the morning I discovered the Indian camp. They had already crossed the Salmon River back again. Now I find myself in a bad fix. The hostiles are now between me and Lapwai, and no way to bring the information to Lapwai in time that I had passed the Indian camp at night, and no way to get out of their sight without being discovered. As I am an Indian I am soon out of their sight, flying over the mountains, whipping my pony, keeping him at his utmost speed, anxious to reach Lapwai as soon as possible; finally arriving at Lapwai and reporting what I have seen. A company of soldiers had already moved out, with 10 friendly Indians from Lapwai, and they are to pass by near where the Indian camp is. So 2 friendly Indians are sent immediately to overtake them, to notify them where the hostiles were camped, but did not reach in time.

The Indians had already attacked the soldiers, a place called Bottom Wood Creek, and killed 14 soldiers. I am sent out again to the same place where I have been before (this is the next day afterward) to carry a dispatch to General Howard. Nobody knows where General Howard is by this time, but I am ordered to go to Salmon River where the Indians crossed and see if he was there. So I start again, hoping to be successful in meeting General Howard.

It must be remembered that the Indians are between Lapwai and General Howard; and how am I going to reach him? Yet I did reach him. After traveling all day, discovering General Howard's camp other side of river where the Indians crossed. Coming down to the bank of the river, no way to cross; there is no boat. However, I must cross some way, so I unsaddled my horse and swam the river cross on my horse, and that I may bring the dispatch to the general. Finally crossed the river, not till I had some difficulty of crossing the river, delivering the dispatch to the general's hands. Immediately the dispatch is prepared for me to take back to Lapwai, and by the time the dispatch is ready it is now dark and will be more difficult of crossing back than I had when coming across. Nevertheless I must try and get to Lapwai. At last, crossing the river safe onto the other side, saddling up my horse, and away I went over the dark paths of the mountains. It is raining and I am very cold and wet, but still pushing on towards Lapwai, and in the morning arriving at Lapwai with the dispatch from General Howard. At the same time, it must be remembered, that most all the dispatches were carried back and forth by other friendly Indians, namely, Old Levi, Noah, James Conner, John Levi, and Jacob. John Levi, who was afterwards killed by the hostiles, as we will see hereafter, remaining at Lapwai a few days after my return. During all this time hostiles have removed across the prairie between Lapwai and Mount Idaho towards Clear Water, and they are reinforced by Looking Glass's band and more Indians just came in from buffalo hunting in Montana, and they also joined the war party.

Looking Glass had remained peaceable for a while, but after some of his men had done some plundering and driving off some stock, he was at last attacked by the troops and his camp burned and some of his men wounded, and now he is compelled to join the war. The number of warriors now exceeds from 200 to 250.

A company just arrived at Fort Lapwai and are ready to move out to the front. I am put in charge of twenty Indian scouts to go out with the command to join General Howard's command leaving Fort Lapwai. Next day arriving at Mount Idaho, and in the evening dispatch comes in from General Howard that he is already fighting the Indians on the South Fork of the Clear Water; and in the morning dispatch comes in Lapwai, brought in by two friendly Indians, Old Levi and Noah, telling me that they were "informed before leaving Lapwai that all the whites are against you now," and "I must not go any farther"; this was not the words only, but proved at the end that it was true that even those white men that were with the command at the same time were watching to see me away from the command to dispatch me to the happy hunting ground, as they say, while my men gathered around me telling me to return to Lapwai, and they were willing to guard me if I only give my consent to return.

And turning on to my men, and saying be ready to move with the command, "Why should I flee? I have done nothing of the sort. The word of God says, 'The wicked fleeeth when no man pursueth him, but the righteous are bold as a lion.' God is my strong protection and shield in the days of my calamities. If God has anything against me, in whom I live and have my being, He will do as it will please Him, but if not, why should I fear man, and I will soon set these white men aright, those who are suspicious of me, and they will find their mistake.

So, encouraging my men, we went on to overtake General Howard, which we did the same day; overtook General Howard still fighting the Indians, that he had lost eleven of his men during the action. A short time after our arrival a charge was made on the Indians, and the Indians were driven out of their rifle-pits; they retreated and

left their camps and many other things, besides a great amount of loose stock which they left behind them. The soldiers marched on after the Indians, and took possession of the Indian camp and occupied it that night, and on the following morning, when General Howard was about to move toward Mount Idaho, a friendly Indian arrived from Kamia, who was sent by James Sawyer, a head-chief, tribe of Nez Percés, and informing General Howard that hostiles were at or near Kamia, so the command moves directly toward Kamia, following the hostiles on their trail. However, we did not arrive in time to cut off the Indians when they were crossing the river; all the Indians were on the other side of the river when we overtook them; the cavalry rushed on to the bank of the river; the Indian scouts in front of the column. I myself at the head of the scouts. The Indians were moving off very fast before we reached the bank of the river, except the warriors, who staid behind to engage with us when we got to the bank of the river.

A dreadful fire was made upon us from on other side of the river from behind bushes and trees, where we could not see them. The firing missing us very close every time, and observing the Indians, I commanded my men to dismount and to take position on the bank, which was done; from this place we fired on the Indians. I did fire twenty-five rounds of cartridges during all this while. The Indians disappeared afterwards, and we all went back little ways and camped there that night. Only two soldiers wounded. Indians camped about three miles from the river, about four from where we camped. We camped there for two days. Indians remained also, and when the troops moved on purpose to cross, the report came in that Joseph and his band wanted to surrender. General Howard sent word back to Joseph that if he wanted to surrender it was a best time for him to do so. So James Sawyer took two of his men to carry the word back to the hostiles' camp. "It must be understood here that none of us who were employed as scouts could communicate with any of the hostiles."

Soon after the Indian camp was seen moving off. The two friendly Indians soon returned with only one Indian, reporting that Joseph is willing, but White Bird and Looking Glass opposed to it; telling Joseph if he undertakes to surrender "they will kill him," therefore they have commanded the camp to move. Nevertheless Joseph thinks he may come to-morrow after they will talk the matter over. James Sawyer again takes five more friendly Indians to follow the hostiles to induce them to surrender.

Next morning they returned with only few women, reporting same as the first, that Joseph cannot get away from the two chiefs. James Sawyer comes and informs General Howard that some twenty Indians were at his camp; those were with the hostiles which we afterwards gathered; there were about thirty men, women and children.

The soldiers had already crossed the river all this while, and on the following morning the whole cavalry command followed the Indians over the Lo Lo trail; the infantry staid behind at Kamia.

I am ordered to move in front of the column with thirty of my scouts. "Every man may say to himself now my life is ended in this world, for I will soon go down into the grave." In following the enemy in such a dangerous place, a trail not large enough for two horses to walk abreast, thick timber on both sides, on the trail where nothing could be discovered, favorable places for the Indians to ambush us any place on the road, we moved on for about fifteen miles, where we halted. Colonel Mason, who was in command, called me, saying he wished me to send three scouts about a mile ahead and the rest follow advanced scouts, while the troops would move behind. The three scouts advanced, and the rest of us followed them. These three scouts had scarcely gone for about a mile when suddenly surrounded by the Indians and disarmed and their horses taken away, not knowing what to do with them yet. During this time we were very near to them; and when they saw us coming near to them, seven of us—the rest of the scouts were behind with the column, three hundred yards behind.

The hostiles surrounded us the same way and concealed themselves on both sides of the trail undiscovered, while we were moving without suspecting the danger, for the reason we had three scouts ahead "who had already fallen into the hands of the hostiles." Suddenly the halt is made. I asked, "What is it?" The reply is: "The Indians are in front of us." I immediately giving my command to get ready forthwith, the Indians yelling on us from the front and behind, as well as from both sides, so that nothing could be heard; that we had went right into the midst of them, the firing is opened on us which thundered in the woods as well as yelling, and we are soon stampeded and broke our way through them, some of us unhorsed, and John Levi killed; three bullets shot through his head, and Abraham wounded in the hip, and I, myself, wounded through the right arm and one bullet-hole through front of my shirt, six in my coat and eleven through my blanket; eighteen bullet-holes through my clothing, besides the wound through my arm, which makes nineteen in all. After we got back to the column we staid for an hour waiting for the attack of the Indians, but the Indians did not attack the soldiers; the Indians had retreated. Then the scouts skirmished and found John Levi dead and Abraham wounded very bad, so we retreated back to Kamia that day, carrying our wounded and the dead which we did not have time to bury, though we

buried him afterward on the road, and we stopped at Lolo, that for it is now late. Next morning we reached Kamia, and afterward we returned to Lapwai. General Howard afterward followed the Indians over mountains.

I must close. I send my regards to you, hoping that you will help us and do some good to those of us who have been on the sides of the whites. We have helped them in the war, and we all expect them to treat us as friends. I may soon write to you again.

I remain yours, respectfully, friend,

JAMES REUBEN,

Assistant Teacher at Lapwai Agency School.

Mr. BARSTOW.

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